A GUI[illegible]
TO
Eternal Glo[illegible]

OR,

Brief Directions to all Christians how to attain Everlasting Salvation.

To which are added,

Several other excellent Divine Tracts, &c.

I. Saving Faith discovered in Three Heavenly Conferences between our Blessed Saviour, and 1. A Publican. 2. A Pharisee. 3. A Doubting Christian.

II. The Threefold State of a Christian, 1. By Nature. 2. By Grace. 3. In Glory.

III. The Scriptures Concord, compiled out of the words of Scripture, by way of Question and Answer, wherein there is the sum of the way to Salvation, and Spiritual things compared with Spiritual

IV. The Character of a True Christian.

V. A brief Directory for the Great, Necessary and Advantagious Duty of Self Examination, whereby a serious Christian may every day examine himself.

VI. A short Dialogue between a Learned Divine and a Beggar.

VII. Beams of the Spirit, or Cordial Meditations. Enlivening, Enlightning and Gladding the Soul.

VIII. The Seraphick Souls Triumph in the Love of God. With short Remembrances and Pious Thoughts.

IX. History Improved, or Christian Applications and Improvments of divers remarkable passages in History.

X. Holy Breathings in several Divine Poems upon divers Subjects and Scriptures.

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(Thomas Wilcox).

To the

READER.

Christian Reader,

WHen I considered that many poor Souls are in these days tossed to and fro, and ready to be carried away with every wind of Doctrine by the sleights of Satan, and his cunning craftiness to deceive; and that there are so many false Foundations to build upon, whereon much labour is spent in vain? That Men do not speak the Truth in Love, neither are they growing up to him in all things which is the head even Christ, *Ephes.* 4. 15. *from whom if there be a disjunction, and without union with whom, all that we do is accursed*; *I thought this little Treatise might be very necessary and useful for establishing the Hearts of Christians, and if the Lord bless the reading of it, may be as a still voice behind them, saying* This is the way, walk in it, that thou turn not to the Right hand nor to the Left; *for the way into that pleasant path of Soul-Justification before God is in and through the Righteousness of Jesus Christ, before whom all our own* Self-Righteousness is as filthy rags; For surely shall one say, in the Lord I have Righteousness and Strength, in the Lord shall all the seed of *Israel* be Justified and shall Glory, *Isa.* 45. 24, 25. It is only the dying of that Just One for us unjust ones which must bring us to God. He that knew no Sin was made Sin for us *that we (who were nothing but Sin)* might be made the Righteousness of God in him, 2 *Cor.* 5. 21, *Therefore Christian Reader, let all that is of old* Adam *in thee*

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fall down at the feet of Christ; He only must have the preheminence; He is to bear the Glory; he is to build the Temple of the Lord, for He only is worthy: He by his Fathers appointment is Foundation, Corner and Top-stone also; He is the Fathers fulness of Grace and Glory; *whatever thy wants are thou mayest come to him, there is Balsom enough in him to cure the most wounded Soul, and the most afflicted Conscience.*

I have subjoined some other brief Tracts, which are intended for the use of honest, plain-hearted Christians to shew them the exceeding willingness of Jesus Christ to help and save poor humble, repenting and returning sinners; as also his rejecting and casting off proud, self-conceited and self righteous Pharisees and Hypocrites, who having never been sensible of the exceeding sinfulness of sin, do therefore never understand the absolute necessity of a Saviour. The good Lord help us to experience the Truth of these wholsom Advices, that by His blessing they may be made unto all who read them like Honey, sweet to the Soul and health to the Bones, *and my Soul shall rejoice therein, who am,*

Reader,

Thy Brother in the Faith and Fellowship of the Gospel, *Thomas Wilcox.*

Thomas VVilcox.

A

GUIDE

TO

Eternal Glory,

OR, A

Drop of Hony from the Rock CHRIST;

Containing

Brief Directions to all Christians how to attain a True and Saving Interest in Christ, &c.

A Word of Advice to my own Heart and thine. Thou art a Christian by Profession, and dost partake of all the Ordinances of the Gospel? Thou dost well, they are glorious Ordinances; but if thou hast not applied the Blood of Christ to thy Soul, and to the Root of thy Profession, it will wither, and prove but painted pageantry to lead thee to Destruction; if thou retain the guilt of any Sin unrepented of, or any self righteousness under it, those Vipers will at length eat out the very Vitals of it; try therefore and examine thy Soul with the greatest strictness every day, and observe what Bottom thy Profession and Hope of Glory is built upon,

whether the Foundation thereof be laid by the Hand of the Blessed Jesus; if not, it will not be able to endure the Storm that will beat against it, Satan will throw it all down, and great will be the fall thereof, *Mat.* 7. 27.

Glorious Professor! thou must be winnowed, every Vein of thy Profession must be tried to purpose; 'tis terrible to have it all tumbling down, and so find nothing whereon to fix thy Soul. Soaring Professor! look to thy waxen Wings betimes, for they will certainly melt with Temptations; what a Misery will it be to trade much and break at length, having no stock, no foundation laid for Eternity in thy Soul. Gifted Professor, see there be not a Worm at the Root of thy Religion, which will spoil all thy flourishing Gourd, and make it Die about thee in a Day of Scorching. Look over thy Soul daily and enquire where are the Merits and Blood of Christ visible upon my Soul? What Righteousness is it that I stand upon to be saved by? Have I got off, and parted with all my self-righteousness? Many eminent Professors have come at length to cry out in the sight of the Ruine of all their own Merits and Duties, *Undone, undone to all Eternity.*

The greatest sins made be hid under the performance of the greatest outward duties, and under the greatest Terrors. See that the Wound Sin hath made in thy Soul be perfectly cured by the Merits and Blood of Christ; not skinned over by Duties, Humblings, Inlargments or the like; apply what thou wilt besides the Blood of Jesus, it will Poyson the Sore. Thou wilt find, that sin was never truly mortified, and that thou hast not seen the Lord Jesus suffering for thee upon the Cross; nothing can kill sin but the beholding of Christ's Righteousness.

Nature can afford no Balsome fit for Soul-cure; healing from thy own Duties and Merits, and not Christ,

Christ, is the most de[illegible] ragged Nature with all its [illegible] can never spin a Garment fine [illegible] large enough without patches [illegible] Nakedness; nothing can fit the Soul for the sight, but the perfect Righteousness of [illegible] Whatsoever is of Natures spinning [illegible] unravelled before the righteousness of Christ can be put on; whatsoever is of Natures putting on, Satan will come and plunder every piece of it away, and leave the Soul naked and open to the wrath of God. All that Nature can do will never make up the least dram of Grace which can mortifie Sin or look Jesus Christ in the Face at the great Day.

Thou art a Professor of Christianity, thou goest to Hear the Word Preached, to Praying and Receiving the Sacrament, and yet for all this miserable mayest thou be; look about thee, didst thou ever yet see Jesus Christ to this day, in distinction from all other Excellencies and Righteousness in the World, and all of them falling down before the Majesty of his Love and Grace, *Isa.* 2. 17. If thou hast seen Christ truly, thou hast seen pure Grace, absolute Righteousness in him, every way infinite and far exceeding all sin and misery. If thou hast seen the Lord Jesus thou canst trample upon all the Righteousness of Men and Angels as not able to bring thee into acceptation with God. If thou hast seen Christ, thou wouldst not willingly perform any Duty without him for ten thousand Worlds, 1 *Cor.* 2. 2. If ever the Holy Jesus hath been discovered truly to thy Soul, thou then sawest him to be a Rock higher than all thy self-righteousness, yea than Sin or Satan, *Psal.* 61. 2. and this Rock doth follow thee, 1 *Cor.* 10. 4. and there will be continual influences and droppings of Honey and Grace out of that Rock to satisfie thee, *Psal.* 81. 16. Examine thy heart if ever thou didst behold Jesus Christ as the *only begotten of the Father*,

full of *Grace and Truth*, John 1. 14, 16, 17. Be sure that thou art really come to Christ; That thou hast answered his call to thy Soul, and hast clos'd with him for Justification.

Men talk bravely of believing whilst whole and sound, yet few truly know what it is. True saving Faith is the most wonderful thing in the World; If thou add any of thy own deservings to it thou spoilest it. Jesus Christ will not so much as look at it for believing; when thou believest and comest to Christ, thou must leave behind thee all thy own Righteousness, and bring nothing but hearty Repentance and Sorrow for thy Sins; Oh this is very hard, to leave behind thee all thy Self-Holiness, Sanctification, Duties and Humblings, to rely upon none of those, but only to bring thy sins and miseries before him; and yet thus must thou do, or else Jesus Christ is not fit for thee, nor thou for him; he will be an absolute Redeemer and Mediator, and thou must see thy self a wretched undone sinner, or else Christ and thou wilt never agree; it is the hardest thing in the World to take Jesus Christ alone for Righteousness, and yet that is to acknowledge him to be Christ; join any thing of thy own with his merits and thou wilt lose thy labour. Whatever comes in for acceptation when thou goest to God except the blessed Jesus, call it Antichrist, bid it be gone, and make only the righteousness of Christ Triumphant; all besides this must fall if he stand, and thou shalt *rejoice in the day of the fall thereof*, Isa. 1. 10, 11, 12. *Christ alone did tread the Wine-press, and there was none with him*, Isa. 63. 3. and if thou join any thing to him, he will trample upon it in fury and anger, and stain his Rayment with the Blood thereof.

Thou thinkest it easie to believe; was ever thy Faith tryed in an hour temptation, and with a through sight of sin? Wast thou ever put to grapple with Satan, and the wrath of God lying upon thy Consci-

Conſcience? when thou waſt as it were in the Mouth of Hell and the Grave, did God then ſhew thee Jeſus Chriſt as a ranſom and righteouſneſs? Couldſt thou then ſay, *O I ſee Grace enough in Chriſt?* thou mayeſt eaſily ſay thou believeſt, but it is the biggeſt word in the World; untried Faith is uncertain Faith. To true believing there muſt go a clear conviction of ſin, and of the merits of the Blood of Chriſt, and of his willingneſs to ſave upon this conſideration meerly, that thou art a ſenſible and repenting ſinner; theſe things are all harder than to make a World. All the power in Nature can never inable a Soul to get up ſo high in a ſtorm of ſin and guilt, as really to believe there is any grace, any willingneſs in Jeſus Chriſt to ſave him, unleſs he be aſſiſted by Divine Grace. When Satan chargeth ſin upon the Conſcience, then for the Soul to bring his ſins to Jeſus Chriſt, and beg his pardoning mercy, this is Goſpel-like, this is to make him a Saviour, he ſerves for that uſe alone, his Blood and Merits alone are neceſſary for Salvation; that's the ſum of the Goſpel.

When the Soul in all Duties and Diſtreſſes can ſay, nothing but Jeſus Chriſt, I depend on him alone for Righteouſneſs, Juſtification, Sanctification and Redemption, 2 *Cor.* 1. 30. not on my own duties, performances or graces; that ſoul hath got above the billows; for all our temptations, all Satans advantages, and all our complainings are laid in ſelf-righteouſneſs and ſelf-excellency, and God purſues theſe by letting Satan looſe upon the Soul, as *Laban* purſued *Jacob* for his Images which *Rachel* hid, *Gen.* 31. Theſe muſt be torn from thee be as unwilling as thou wilt, ſince they hinder *Jeſus* from approaching to thee; and till Chriſt come in, guilt will not out, and where guilt is, there is hardneſs of heart, and therefore much guilt argues little, if any thing of Chriſt; when guilt cries and diſturbs thy ſoul, take heed of getting it allayed any way but

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by the blood of Jesus Christ, any thing else will tend to hardning; make Christ thy peace, *Eph.* 2. 14. Rest not in thy duties, tears, nor nothing else, but in the Righteousness of Christ alone; thou mayest lose him by trusting in thy duties as well as by thy sins; look unto Jesus, and do as much as thou wilt; stand with all thy weight upon his Righteousness; take heed of having one foot on thy own Righteousness, and another on Christs.

Till the Lord Jesus come to sit on high upon a Throne of Grace in thy Conscience, there will be nothing but guilt, terrors, secret suspicions, and the soul hanging between hope and fear, which is an ungospel-like state. He that fears to see sins utmost violence, and the utmost wickedness and Hell of his own heart, he suspects the merits of the great Redeemer; be thou never so great a sinner, yet come to Christ sensible of thy sins, and strive to make him thy Advocate, and thou shalt certainly find him *Jesus Christ the Righteous*, 1 John 1. 2. In all the doubtings, fears and storms of thy conscience, look continually at Christ Jesus. Do not argue with Satan, it is what he desires, but bid him go to Christ and he will answer him, it's his Office as he is our Advocate, 1 *John* 2. 1. It is his Office to answer the Law, as our Surety, *Heb.* 7. 22. It is his Office to answer Justice as our Mediator, *Gal.* 3. 20. 1 *Tim.* 2. 5. and he is sworn to that Office, *Heb.* 7. 20, 21. Beg of Christ therefore to do it; if thou wilt do any thing thy self as to satisfaction for sin, thou renouncest Christ the righteous, who was made sin for thee, 2 *Cor.* 5. 21.

Satan may alledge and corrupt Scripture, but he cannot answer Scripture; it is Christs Word, and of mighty authority, who foiled Satan with it, *Mat.* 4. In all the Scripture there is not an ill word against a poor sinner stript of self-righteousness, nay it plainly points out this man to be the subject of the grace of the Gospel, and none else. Believe but

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Christs willingness to pardon and save, and then will make thee willing: if thou findest thou canst not believe, beseech him to help thee, he works to will and to do of his good pleasure, *Phil.* 2. 13. Mourn for thy unbelief, which is setting up of guilt in the Conscience above Christ, and an undervaluing the Merits of the blessed Jesus, accounting his Blood an unholy, a common, and an unsatisfying thing. Thou complainest very much of thy self; do thy sins make thee to look more at the Righteousness of Christ, and less at thy own? if so, then thou art in the right, else complaining is but hypocrisie: To be looking and relying upon duties, graces and enlargements, when thou shouldest be eying of *Christ*, that's pitiful, and will be apt to make thee proud, but the sight of the Grace of the Lord Jesus will make thee humble. *By grace ye are saved*, Eph. 2. 5.

In all thy temptations be not discouraged, *Jam.* 1. Those waves and surges may be raised, not to break, but to heave thee off of thy self, on to the Rock *Christ*. Thou mayest be brought low, even to the brink of Hell and Despair, yea even ready to tumble in, but thou canst not be brought lower than the belly of Hell (and there many Saints have been) yet there mayest thou cry, there mayest thou look toward the Holy Temple, *Jonah* 2. 2, 4. Into that Temple none might enter but purified ones, and with an Offering too, *Acts* 2. 26. But now the Lord Jesus is our Temple, Sacrifice, Altar and High Priest also, to whom none must come but sinners, and that without any offering but his own Blood once offered, *Heb.* 7. Remember all the patterns of Grace that are in Heaven. Thou thinkest, O what a Monument of Grace shall I be! Alas there are many thousands as rich Monuments of Mercy in Heaven as thou canst be. The greatest sinner did never pose the Grace of *Christ*, if he were truly sensible of his iniquities; therefore do not despair when the cloud is at blackest, even then look toward Jesus *Christ*,

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who is the standing Pillar of his Fathers love and grace, set up in Heaven for all sinners to gaze upon continually. Whatever Satan or thy own conscience say, do not conclude against thy self; the Lord Jesus shall have the last word, he is Judge of the quick and dead, and must pronounce the final sentence: His Blood speaks *Reconciliation*, Col. 1. 20. *Cleansing*, 1 John 1. 7. *Purchase*, Acts 20. 28 *Purging*, Heb. 9. 13, 14. *Remission*, v. 22. *Liberty*, Heb. 10. v. 19 *Justification*, Rom. 5. 9. *Nighness to God*, Eph. 2. 13. not a drop of his blood shall be lost. Stand therefore and hearken what God will say, for he will speak peace to his people that they return no more to folly, *Psal.* 15. 8, He speaks grace, mercy and peace, 2 *Tim.* 1. 2. That is the Language of the Father, and of his Son Jesus Christ; wait for Christs appearance as for the *morning Star*, Rev. 22. 16. He shall come as certainly at *the morning*, *and as refreshing as the Rain*, Hos. 6. 3. The Sun may as well be hindred from rising, as the Son of Righteousness upon the mourning Soul, *Mal.* 4. 2. Look upon Jesus therefore as well as on thy sins, and when thou grievest for them, be sure to have an eye towaards his Satisfaction, *Zach.* 12. 10.

In every duty look at the Lord Christ; before duty to pardon, in duty to assist, and after duty to accept, without which thy performance will be but careless and carnal; do not legalize the Gospel, as if part did remain for thee to do and suffer in thy own strength, and by thy own power; as though Christ were but an half Mediator, and thou must bear part of thy own Sin, and make part of Satisfaction. Let Sin break thy heart, but never destroy thy hopes in the Gospel; look as well at Justification, & Sanctification, and in performing the highest commands consider Christ Jesus not as an exacter to require, but as a debtor and an undertaker to work in thee and for thee. If thou hast hitherto relied upon thy own duties and qualifications,

tions, more than upon the merits of Christ, it will cost thee dear, no wonder thou goest about complaining; graces may be Evidences, but the merits of the Lord Jesus only must be the foundation for thy hope to bottom on. Christ only can be *the hope of Glory*, Col. 1. 27.

When we come to God we must bring nothing but Christ and his satisfaction with us; any ingredients of our own excellencies or qualifications will corrupt and spoil our Faith: He that builds upon duties, graces, or any outward performances, he knows not the merits of the Holy Jesus. This makes believing so hard, and so far above nature; if thou believest, thou must daily renounce all manner of reliance upon thy priviledges, thy obedience, thy sanctification, thy duties, thy graces, thy tears, thy meltings, thy humblings, and nothing must be advanced but Jesus Christ; thy own works, and self-sufficiency must be every way destroyed, and thou must take all out of Gods hand: Christ himself is the *Gift of God*, John 4. 10. Faith is the *Gift of God*, *Eph.* 2. 8. Pardon is a *free gift*, *Rom.* 5. 16.

Ah! how does nature storm, fret and rage at this, that all is of gift, and that we can purchase nothing with our actions, our tears, nor our duties, that all natural workings are excluded, and of no value in Heaven. If nature had been to contrive the way of Salvation, it would rather have put it into any hands of Saints or Angels to sell it, than into the hands of the blessed Jesus, who bestows it freely, and whom therefore nature suspects. Nature would have set up a way to purchase Heaven only by doing, and therefore it abominates the merits of Christ, and would do any thing, though never so difficult almost, rather than to go to Jesus Christ, and close with him; Christ will have nothing, and the soul would force something of its own upon him, and this causes the great controversie between them.

Consider

Consider poor soul! Didst thou ever yet see the merits of Christ, and the infinite satisfaction made by his death? Didst thou see this in a time when the burden of sin, and the wrath of God lay heavy upon thy conscience, that's Grace; the greatness of Christ's merits are not known but to a poor soul at the greatest loss; slight convictions will have but slight low prizing of the blood and merits of the Lord Jesus. Despairing sinner! thou art looking on thy right hand and on thy left, and saying, *Who will shew us any good?* thou art tumbling over thy own works and duties to patch up a righteousness to save thee, but miserable comforters will they be unto thee, except thou look up unto Jesus; *Look unto him and be saved all the ends of the earth; There is none else; He is a Saviour, and there is none besides him*, Isa. 45. 21, 22. Look any where else and thou art undone. God will accept of nothing but the intercession of his beloved Son, *who is lifted up on high* (as the brazen Serpent was in the Wilderness) *that the ends of the Earth*, even sinners at the greatest distance may see him, and look toward him and be saved. The least true sight of Jesus Christ will be saving to thee, the least touch will be healing to thee, and God intends thou shouldst look at him, for he hath set him upon a high Throne of Glory in the open view of all poor sensible sinners. Thou hast infinite reason to look at him, no reason at all to look off of him, for *He is meek and lowly of heart*, Matth. 11 29. He will do that himself which he requires of his Creature, *bear with their infirmities*, Rom. 15. 1. He will *restore with the spirit of meekness*, Gal. 6. 1. And *bear thy burdens*, v. 2. He will *forgive not only seven times, but seventy times seven*, Matth. 18. 21, 22. It almost put the Faith of the Apostles themselves to a stand to believe this, *Luke* 17. 4, 5. because we think it hard to forgive, we think Jesus Christ doth so too.

We see our sins great, and judge them almost unpardon-

pardonable, and we think the Lord Jesus [illegible] too, and thus we measure infinite Love with our short Line, infinite Merits with our sins, which is the greatest pride and blasphemy, *Psal.* 103. 11. *Isa.* 40. 15. Hear what he saith, *I have found a Ransom*, Job 33. 24. *In him I am well pleased*, Mat. 3. 17. God will have nothing else, neither will any thing do thee good, or satisfie thy conscience but Christ, who satisfied the Father, upon whose account all grace and mercy is bestowed upon thee. Thy deserts are Hell, Wrath and Rejection; Christs Merits are life, pardon and acceptation with God: He will not only shew thee what thou deservest, but he will bestow his Merits upon thee. It's Christs own glory and happiness to pardon; Remember that when he was upon Earth, he was more conversant among Publicans and Sinners, than Scribes and Pharisees, who were his professed Adversaries, for they thought themselves righteous ones; It is not so as thou imaginest that his state in Glory makes him to neglect or scorn poor sinners; no, He hath the same tender and compassionate heart in Heaven that he had upon Earth; *He is God and changeth not.* He is *the Lamb of God that taketh away the sins of the World*, John 1. 29. He hath gone through all thy Temptations, Dejections, Sorrows, Desertions, Rejections, *Matth.* 4. 3. to 12. *Mark* 15. 34. *Luke* 20. 44. *Matth.* 26. 38. He hath drunk the bitterness of the Cup, and left thee the sweet; the condemnation is gone: Jesus Christ hath drank up all the Fathers wrath at one draught and nothing but Salvation is left for thee, dear mourning Soul.

Thou sayest thou canst not believe, thou canst not repent: Go then to Jesus Christ as a poor lost undone wretch, hopeless and helpless, as a filthy polluted loathsom creature to a cleansing Fountain of Grace; go to him weary & heavy laden with all thy impenitency and unbelief, and beg Faith and Repentance of him, this will be very acceptable to him; tell

tell Christ, *Lord I have brought no righteousness, no grace of my own to be accepted in, I am come for thine, O be pleased to bestow it upon me*: We would be bringing something of our own to the Lord Jesus, and that must not be; not a penny of our own Righteousness, or natures highest improvements will pass in Heaven; Grace will not stand with Works, *Tit.* 3. 5. *Rom.* 11. 6. This is a terrible point to nature, which can't bear the thoughts of being stript of all, and not have a rag of duties nor righteousness left to trust to; self-righteousness and self-sufficiency are the darlings of Nature, which she preserves as she doth her Life, which makes the righteousness of the blessed Jesus such a strange thing to her; she cannot desire him; he is just directly contrary to all the glorious attainments and interests of Nature. Let Nature but make a Gospel, and it would be quite contrary to the Gospel of Jesus Christ, it would bestow mercy only on the Just, the Holy, the Innocent, and Righteous in their own Eyes, but Christ hath made the Gospel for thee, that is, for the needy, naked sinners, quite stript of their own righteousness, to the ungodly, unrighteous, unjust and accursed sinners, to such as cry out of their spiritual poverty, and say, Lord I have not one penny of Grace to help my self, never a poorer wretch came to thee for mercy; Grace I want, and if I perish it shall be at thy feet, begging and praying. Nature cannot endure to think the Gospel is only for sinners, it will rather chuse to despair, than to go to Christ upon such terrible terms, and when it is put to it, and disturbed with a sight of the guilt of sin, and the wrath of God, it is apt to flie to its old haunts of self-righteousness, and self-goodness, and nothing but an infinite power can cast down these strong holds; none but the self-justified person stands excluded from the Grace of the Gospel. Jesus Christ will regard the most abominable wretched sinner before him, if he approach to him with an humble,

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broken, and relenting heart; for to a self-conceited Pharisee the Lord Jesus cannot be made Justification, since he is no sinner; to say in complement, I am a sinner, is easie; but to pray with the Publican indeed, *Lord be merciful to me a sinner*, is the hardest prayer in the World.

It is easie to say, *I believe in Christ*; but to see Christ full of Grace and Truth, of whose fulness thou mayest receive Grace for Grace, that is very hard: It is easie to *profess Christ with the mouth, but to confess him with the heart*, as *Peter* did, *To be Christ the Son of the Living God*, the alone Mediator, that's above flesh and blood.

Many call Jesus Christ Saviour, but few know him to be so; to see Grace and Salvation in Christ is the greatest sight in the World, none can do that, but at the same time they shall see that Grace and Salvation to be their own; sights will cause applications. I may be ashamed that in the midst of so much profession of Christianity, yet I have known so little of the merits and blood of Christ, which is the main thing revealed in the Gospel. A Christless formal profession will be the blackest sight that can be next to Hell. Thou mayest have many good things, and yet one thing may be wanting that may make thee go away sorrowful from Christ; thou hast never yet sold all thou hast; thou hast never parted with all thy own works, and thy own Righteousness; thou mayest be high and constant in outward performances, and yet a perfect Enemy and Adversary to Jesus Christ. In every Prayer or Ordinance labour after sanctification to the utmost, but do not trust in that alone for thy Salvation; if thou dost, it must come down one way or other; the infinite satisfaction of the Lord Jesus, and not thy own Holiness, must be thy Justification before God. *When the Lord shall appear terrible out of his holy places, Fire shall consume every thing else as hay and stubble.*

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This will be found Religion only, to bottom all our happineſs upon the everlaſting Mountains of Gods Love and Grace in Chriſt Jeſus, and to live continually in the ſight of his infinite Righteouſneſs and Merits; theſe are ſanctifying ſights, and without them the heart is carnal. Thou wilt then ſee the full vileneſs of ſin, and yet ſee all pardon'd; thou wilt ſee thy polluted ſelf, and all thy weak performances accepted through the Mediation of the Holy Jeſus; thou wilt trample upon all thy own works, ſelf-glories, righteouſneſs and priviledges as of no value, and wilt be continually admiring the Righteouſneſs of Chriſt alone; yea thou wilt rejoyce in the ruine of all thy own Excellencies, that the Lord Jeſus alone as Mediator may be exalted upon his Throne of Mercy; thou wilt undervalue all thy duties which thou haſt not perform'd in the ſight and ſenſe of the Love of Jeſus Chriſt, without the blood and merits of Chriſt upon the conſcience, all thou *doeſt are but dead ſervices*, Heb. 9. 14. Chriſt Jeſus is every way too magnificent a Perſon for Nature to cloſe withal or apprehend; he is ſo infinitely holy, that Nature never durſt look at him; ſo infinitely gracious, that Nature can never believe him to be ſuch, when it lies under the full ſight of ſin, and the horror of a guilty conſcience; He is too high and glorious for Nature ever to approach. There muſt be a Divine Nature firſt put into the ſoul to make it lay hold of him, who is ſo exceedingly beyond the ſight and reach of Nature, and to whom none can come without the Fathers drawing, *John* 6. 44, 46.

Finally, ſearch the Scriptures daily as Mines of Gold, wherein the heart of Jeſus Chriſt is laid up; watch againſt conſtitution ſins, ſee them in their vileneſs, and they ſhall never break out into act; keep always an humble, empty, broken frame of heart, ſenſible of any ſpiritual miſcarriage, obſervant of inward workings, and fit for the higheſt commu-

communications. Keep no guilt in the conscience, but apply the blood of Christ immediately thereto; God chargeth sin and guilt upon thee, to make thee look unto Jesus the Brazen Serpent. Judge not of his Love by *Providences*, but by *Promises*. Bless God for shaking thee off thy false Foundations, for any dispensations whereby he keeps the soul awakened, and looking after Christ; it is better to have Sickness and Temptations, than Security and Slightiness; For a slight spirit will soon turn to a prophane spirit, and will sin and pray too. Slightness is the ruine of Religion, and if that be not rooted out of the heart by constant and serious Repentance, and applications to the Lord Jesus in fervent Prayer, it will grow more strong and deadly, even under the Ordinances of the Gospel. Measure not thy own Graces by the attainments of others, but by Scripture tryal only. Be serious and exact in all duties, and let the weight of them lye upon thy heart, but be much afraid of resting in them, and taking comfort meerly in thy performance of them; comfort from any hand but Christ Jesus will not continue long.

Be much in Prayer, or else you will never keep up much Communion with God; as you are in Closet-prayer, so will you be in all other Ordinances. Reckon not upon duties by high expressions, but by the low frames of heart wherein they are performed; treasure up the experiences and manifestations of the Love of Christ, they make the heart humble towards him, and too high to stoop to any vile sin or lust. Be true to Truth, but not turbulent and scornful; restore such as are fallen, and help them up again with all the Bowels of Christ; set the broken dis-joynted bones with the grace of the Gospel; despise not weak Christians; thou mayest come to wish to be in the condition of the meanest of them: Be faithful to others in discovering to them their infirmities, and be very sensible of thy

own.

own. Visit Sick beds, and doubting deserted souls often, they are excellent Schools of experience. Abide in your Calling; be dutiful to all Relations as to the Lord; be content with a little of the World, little will serve; think every little thou hast of Earth too much, because thou art unworthy of the least. Think much of Heaven too little, because the Lord Jesus is so rich and free. Think every one better than thy self, and carry deep humility about thee, as one fit to be trampled on by all Christians.

Observe the vanity of the World, and the consumption that is upon all things in it, and love nothing truly but Jesus Christ; mourn to see little of Christ in the World, and so few who see the need of him, trifles please them better; to a secure ignorant Soul Jesus Christ is no better than a Fable, and the Scriptures but like a common Story. Prepare for the Cross, welcome it, bear it triumphantly, even like the Cross of Christ, whether scoffs, mockings, jeers, contempts, imprisonments, or any other affliction, but be sure be careful it be Christs Cross and not thy own. Sin will hinder thee from glorying in the Cross of Christ; omitting of little Truths against light may breed a Hell in the conscience, as well as committing the greatest sins against light.

If thou hast been taken out of the belly of Hell and Despair into Christs bosom, and made *to sit among Princes in the houshold of God*, O how shouldst thou live as a pattern of mercy! Redeemed, restored soul! what infinite sums dost thou owe to Jesus Christ; with what a singular frame of heart must thou walk and do every duty? Sabbaths what praising days, what singings of Hallelujahs, should they be to thee? Ordinances, what a Heaven, a being with Christ, and Angels and Saints? Every time thou thinkest of the Lord Jesus, be astonished and wonder, and when thou seest thy sins, admire his Grace who pardoned them, and when thou art proud,

proud, adore his mercy, and that will humble and strike thee down in the dust.

Remember that Christs time of Love was *when thou wast naked*, Ezek. 16. 8, 9. and *then he chost thee*; and now canst thou ever have a proud thought? Remember *whose arms supported thee from sinking, and delivered thee from the lowest Hell*, Psal. 86. 13. And shout in the Ears of Angels and Men, *Psal.* 14, 8. And sing for ever, *Praise, Grace, only Grace.* Repent and believe, and pray daily, and walk in the sense of Divine Love, as one that hath the anointings of Grace upon thee. Remember thy sins and Christs pardonings: thy deserts, and his merits; thy weakness, and his strength; thy pride, and his humility; thy many infirmities, and his restorings; thy guilt, and Christs application of his blood; thy failings, and his raising thee up; thy slightiness, and his sufferings; thy want, and his fulness; thy temptations, and his tenderness; thy vileness, and Christs Righteousness.

Blessed Soul, whom the Lord Jesus shall find *not having on his own righteousness*, Phil. 3. 3 But, *having his Robes washed and made clean in the blood of the Lamb*, Rev. 17. 14. Woful miserable Professor, thou that hast not the Gospel within. Rest not upon the tryal of men; thou mayest pass the tryal of all the men in the World, and yet be cast away in Christs day of tryal; whatever workings or attainments come not up to clear and distinct apprehensions of the Blood, Merits and Righteousness of the Lord Jesus, which is the main Object of the Gospel, that Soul falls short of the Gospel, and will be left in a condition of doubtings and questionings; and doubtings if not lookt to betimes, will turn to a slightiness of spirit, which is one of the most dangerous tempers

Trifle not with the Ordinances of the Gospel; be much in Meditation and Prayer, wait diligently upon all opportunities of hearing the Word of God; we have need of Doctrine, Reproof, Exhortation and

Consolation

Consolation, *as the tender herbs and grass have of the rain, the dew, the small rain and the showers*, Deut. 32. 2. Do all thou dost as for thy Soul, as unto Jesus Christ, *Zach.* 7. 5, 6. As if immediately dealing with him, as if he were looking on thee, and thou on him, and fetch all thy strength and support from him.

Observe what holy motions you find in your soul to duties, and prize the least motion of the Holy Spirit; the least good thought thou hast of the blessed Jesus, the least good word thou speakest of him from thy heart sincerely is rich mercy, O bless God for it! Observe if every day *you have the day-spring from on high*, with his morning dews of mourning for sin, constantly visiting you, *Luke* 1. *v.* 17. whether the *bright morning-star*, with fresh influences of Grace and Peace do constantly arise upon you, *Rev.* 22. 16. and the Lord Jesus sweetly greeting thee in all duties: what duty makes not more *spiritual* will make more *carnal*, what doth not *quicken* and *humble* will *deaden* and *harden*. *Judas* may have the sop, the outward priviledge of Baptism, the Lords Supper, and the like; but *John* leaned on Christs bosom, *John* 13. 23. That's the Gospel Ordinance posture, in which we should pray, and hear, and perform all duties. Nothing but lying in that bosom (as it were) will dissolve hardness of heart, and make thee mourn kindly for sin, and cure slightiness and carelessness of spirit, which is the very Gangreen of Profession; this will humble indeed, and make the soul cordial to its blessed Redeemer, and cause sin to appear exceeding sinful.

Never think thou art right as thou shouldest be, nor that thou art a Christian of any glorious attainment, until thou come to lye in the bosom of Christ, who is in the bosom of his Father, *John* 1. 18. Come therefore, and beg of the Father for the Revelation of Jesus Christ, you can come with no request that pleaseth him better; he gave him out of his own bosom for that very end, even to be held up before the

the eyes of all sinners as the everlasting monument of his Fathers Love; looking at the natural Sun weakneth the eye, but the more you look at Christ Jesus the Son of Righteousness, the stronger and clearer will the eye of your Faith be; look unto him and you will love him, and live on him, and think on him continually. Keep your eye constantly upon him and his commands, or else every blast of temptation will shake you; if you would see the hatefulness of sin, and would heartily mourn for it, look upon the Saviour of the world's suffering, & satisfying for it.

Go to Jesus Christ in sight of thy sin and misery, not of thy own works or holiness, look upon him as shining in the Firmament of his Fathers love and grace, and that will comfort you. A Christan never wants comfort but by breaking the order and method of the Gospel, looking upon his own, and looking off Christ's perfect Righteousness, which is to chuse rather to live by candle-light than by the light of the Sun. If you would pray and cannot, & so are discouraged, see Christ praying and using his interest with the Father for you and what then can you want; *John* 14. 16. c. 17. If you be troubled look unto Christ who is your Peace, *Eph.* 2. 14. He left you peace again and again, when he went up to Heaven; he charged thee not to be troubled, no not in the least sinfully troubled, so as to obstruct thy comfort or thy believing, *John* 14. 1. 27. He is now upon the Throne, having spoiled upon his Cross, even in the lowest state of his humiliation, all whatsoever can hurt or annoy thee: he hath born all thy sins, sorrows, fears, disgraces, sicknesses, troubles and temptations, and is gone to prepare Mansions for thee.

Happy art thou therefore, O sincere Soul, who makest Christ all thy Life, and art dead to all things besides; thou art the excellent Christian, one highly beloved, who hast found favour with God, and art a favorite of Heaven, do thy dear Redeemer then this

The Publican.

God be merciful to me a Sinner, Luke 18. 13.

The Pharisee.

God I thank thee that I am not as other men, Luk. 18 11

The Doubting Christian.

Lord I belitve, help thou my unbelief, Mark 9. 24.

one favor for all his love & favor to thee; love all his poor Saints and Children, even the meaneſt and weakeſt, notwithſtanding any difference in little matters; they are engraven on Chriſt's heart, as the names of the Children of *Iſrael* on *Aaron*'s breaſt-plate, *Exod.* 21. 21. Let them be ſo on thine. *Pray for the peace of Jeruſalem they ſhall proſper that love her,* Pſalm 122.6.

Saving FAITH diſcovered in Three Heavenly Conferences,

1. *Between Jeſus and a Publican.*
2. *Between Jeſus and a Phariſee.*
3. *Between Jeſus and a Doubting Chriſtian.*

The firſt Conference between Jeſus and a Publican.

IN the great day of the Feaſt, Jeſus ſtood, and cryed, ſaying, If any man thirſt, let him come to me, *John* 7. 31. Then drew near all the Publicans and Sinners for to hear him, *Luke* 15. 1. And he ſaid unto one of them,

Jeſus. *Poor Publican, what makes thee draw near to me?*

Publican. Becauſe they ſay (Lord) that thou art a friend of Publicans and Sinners, *Mat.* 11. 19.

J. *So I am, and thou art welcome my beloved friend, ſit down therefore with me. and my Diſciples,* Matth. 9. 10.

P. Good *Master*, tho' I am unworthy to come into thy presence, yet through thy leave I'll sit here at thy feet, to hear thy gracious words, *Mark* 7. 25. *Luke* 10. 39. *John* 12. 3.

J. How knowest thou that my Words are gracious?

P. Lord I have heard thee say, that Publicans and Harlots shall enter into the Kingdom of Heaven before the Pharisees, which think themselves far better than us, *Mat.* 21. 31. *Luke* 18. 11, 12.

J. And what say the Pharisees to that?

P. They murmur among themselves, and say, *This man receiveth sinners, and eateth with them,* Luke 15. 2.

J. Didst thou ever hear me Preach besides that time?

P. Yes, once besides, and it was the best and most comfortable *Sermon* that ever I heard.

J. Dost thou remember any of it?

P. Yes, (tho' I have a bad memory, yet) I remember thou didst say, if a man had a hundred Sheep, and did lose one of them, he would leave the ninety and nine in the Wilderness, and go after that which was lost, until he find it; and when he hath found it, he layeth it on his shoulders, rejoycing, and when he comes home, he calleth together his Friends & Neighbours, saying unto them, Rejoyce with me, for I have found my Sheep that was lost.

J. Is that all thou canst remember?

P. No, I remember somewhat more, that thou didst speak of a Woman, that had ten pieces of Silver, and when she had lost one piece, she sought for it till she had found it, and then called her Neighbours together to rejoyce with her. Also thou spakest of a Man that had two Sons, the one that lived still at home, and was obedient to his Father, the other that went away from his Father, and spent his Fathers means among Harlots, till he came to Poverty; and yet, when he returned to his Father, his Father did receive him willingly, and

made him great welcome and entertainment.

J. *Well done my frieind, thou haſt well remembred; but doſt thou know why I ſpeak theſe compariſons?*

P. No Sir, I do not well know that.

J. *It was to comfort and encourage the Publicans and great Sinners that did hear me, and to ſilence the Jews that did murmur, becauſe they came to hear me, and becauſe I received them.*

P. It is true Lord, there were many of us there then, but we did not know what thou didſt mean by the loſt ſheep, the loſt piece, and the wicked Son.

J. *I did mean thy Countrymen and Companions,* the Publicans, Harlots and Sinners, *that are in a loſt condition, becauſe of your ſins and wickedneſs in the Eyes of others (as the Phariſees) quite loſt, and adjudged to periſh for ever.*

P. But who was it Lord that did ſeek for the loſt ſheep and the loſt piece of Silver?

J. It *was* I, *who am* the Saviour of ſinners, and the Shepherd of the ſheep, *that am come to ſeek and to ſave that which is loſt*, Luke 19. 10. Matth. 18. 11.

P. Lord I am one of thoſe that are loſt, what ſhall I do to be ſaved? *Acts* 16. 31.

J. *I am the way, and the door, if any man enter in he ſhall be ſaved, and whoſoevr believeth on me ſhall not periſh but have everlaſting life*, Joh 14. 6. and 10. 9. and 3. 15, 16.

P. Lord canſt thou ſave ſuch a ſinner as I am?

J. *Yes, I have power to ſave and power to deſtroy, but I came not to deſtroy* * *mens lives, but to ſave them*, Jam. 4. *v.* 12. Luke 9. 56.

P. And art thou willing Lord, that I ſhould be ſaved?

J. *Yes, I am willing that all ſhould be ſaved, and come to the knowledge of the Truth*, 1 Tim. 2. 5.

P. But Lord, I am a wicked and ſinful man, Luke 5. 8.

* Greek, ψυχὰς ἀνθρώπων, the Souls of Men.

J. *I know (dear Soul) that thou art so; But, I came not to call the righteous, but sinners to repentance*, Mat. 9. 13.

P. But, Lord, I am not an ordinary, but an extraordinary sinner.

J. *Notwithstanding poor man, hearken for thy comfort; there was a certain Creditor, that had two Debtors, the one owed him five hundred pence, and the other fifty; and when they had nothing to pay, he freely forgave them both*, Luke 7. 41, 42.

P. But, Lord, I am a greater sinner than either of them both, for I have nothing but sinned all my Life time.

J. *What tho', I am come to deliver those that were all their life-time subject to* (a) *Bondage*, Heb. 2. 15.

(a) Or the Bondage of Sin.

P. Lord be merciful to me, being a sinner, for I think there is not a greater sinner upon Earth than I am, *Luke* 18. 13.

J. *I am merciful, and I will be merciful, and will pardon thy sins*, Jer. 3. 12. Heb. 8. 12.

P. Lord, I am such a sinner, that I deserve no pardon, for I have wearied thee with thy sins.

J. *Though thou dost not deserve pardon, and though thou hast wearied me with thy sins, yet I will pardon thy iniquities for my own names sake*, Esa. 43. 25.

P. Lord, I do think my sins are so great, that it is impossible for them to be pardoned.

J. *Do not think or say so, for all things are possible to him that believeth*, Mark 9. 23.

P. But my sins are so red, I think all the Water in the Sea cannot wash them away.

J. *Though thy sins be as Scarlet, they shall be as white as Snow; and though they be red like Crimson, they shall be as Wool (if thou wilt turn to me from them) for my Blood can cleanse thee from all sin*, Esa. 1. 18. 1 Joh. 1. 7.

P. But Lord, if I should turn to thee from them, yet they are written down, and thou wilt not blot them out, *Jer.* 18. 23.

J. *I am he that blotteth out thy transgressions, yea, have blotted*

blotted out as a thick cloud thy Transgressions, and as a cloud thy Sins; return therefore unto me, for I have redeemed thee, Esa. 43. 25. and 44. 22.

P. But if I should return unto thee, yet when I sin again, thou wilt remember my sins.

J. *NO I will pardon thee, and thy sins and iniquities I will remember no more,* Heb. 10. 17.

P. O Lord, I am the child of wicked Parents, and thou hast said, thou wilt visit the sins of the Father upon the Children, to the third & fourth generation

J. *If a wicked Father begets a Son, that seeth all his Fathers sins which he hath done, and considereth, and doth not such like; that Son shall not bear the iniquity of the Father,* Ezek. 18. 14, 20. Ezek. 16. 3 to the 13.

P. But Lord were there any wicked parents that had good Children?

J. *Yes, many, as wicked* Ahaz *had good* Hezekiah, 2 *Kings* 16. 20. *with* 2 *Kings* 18. 3. *So Idolatrous* Amon, *had zealous* Josiah, *and ungodly* Saul, *had godly* Jonathan, 2 *Kings* 21. 21, 22. with 2 *Kings* 22. 2.

P. Lord, what if I be a Bastard, and the Child of whoredom?

J. *That doth not hinder thee neither to be saved, for my servant* (c) Jeptha *was a Bastard; so was my servant* Phares *who is reckoned in my own Genealogy.* Compare Gen 38. 18. and 29. and Ruth 4. 12. with Matt. 1. 3. (o) Jude 11. 1. with Heb. 11. 32.

P. But Lord, is there not such a Scripture, that a Bastard shall not enter into thy Congregation until the tenth Generation?

J. *Yes, there is such a* (d) *Scripture, and that should make People shun the Sin of Whoredom, but that doth not exclude men that are born Bastards after the Flesh, if they be born again of the Spirit, either out of my Church on Earth (now in the days of the Gospel) or yet out of Heaven* (d) Deut. 23. 2.

P. But what Lord, if my Father was a Bastard?

J. *Neither doth that hinder, for* Zarah *the Brother of* Phares *(who was a Bastard) begot my two wise and*

Godly Servants Ethan *and* Heman, compare Gen. 38. v. 30. 1 Chron. 26. with Pſal. 88. and Pſal. 89 the Titles of both being of *Heman* and *Ethan*.

P. O Lord, I am a very old ſinner, and have one foot already in the Grave, and I fear it is too late for for me now to be called.

J. No, it is not too late, for I call ſome at the ninth hour. yea ſome at the (e) *eleventh hour. And I will pour out of my Spirit upon old men in theſe Goſpel daies*, Matth. 20. 6, 9. Joel 2. 28. with Acts 2. 17. [e Which is but one hour before night, or a little before death.]

P. But Lord, I have committed ſuch great and heinous ſins, both by ſpeaking and doing, that I am afraid it is in vain for me to ſeek for Mercy.

J. Though thou haſt ſpoken and done evil things, as much as thou couldeſt, yet return unto me, and I will not cauſe mine anger to fall upon thee, for I am merciful. *Jer.* 3. 5.

P. How ſhall I look upon thee, *Gracious Lord*, for I have multiplied ſins againſt thee.

J. As thou haſt multiplied ſins, ſo will I (f) *multiply pardons, if thou wilt return unto me the Lord*, Iſa. 55. 7 [f Or will abuudantly pardon.

P. O, but Lord, I ſcarce think that any ſo wicked as my ſelf were ſaved, for I was an *Idolater*, an *Adulterer*, a *Thief*, a *Drunkard*, and what not that was wicked.

J. Such were many of my ſervants that are now in Heaven, but I according to my own kindneſs and pity to them, ſaved them by Waſhing, Sanctifying *and* Juſtifying *them by my own* (g) *Name, Blood and Spirit*, 1 Cor. 9. 6. 9, 10, 11. Tit. 3. 3, 4, 5, 6, 7. [g Or power.]

P. O, but merciful Saviour, I was a Ringleader of others into ſin, and I enticed, and drew many into wickedneſs, and therefore my caſe is far worſe than others.

J. As thou waſt a Ringleader *and* Enticer *of others into ſin, ſo I can make thee a* Guide *and* leader *of others into, and in the way of righteouſneſs as I made thy Country man* Levi *and others.* *P.* But

P. But that which makes me fear most, is because I was a *Blasphemer, Reviler* and *Persecutor* of thy People, yea many of thy Saints did I shut up in Prison.

J. *Yet thou shalt have mercy because thou didst it ignorantly, through Unbelief,* 1 Tim. 1. 13.

P. But Lord, I find my heart is so hardned, through the deceitfulness and custom of sin, that I cannot hope it will ever be otherwise.

J. *I can and will take the stony heart out of thy flesh and I will give thee a heart of flesh,* Ezek. 36. 26.

P. Lord wilt thou do all for me?

P. *I must do all for thee, for without me thou canst do nothing,* Phil. 2. 13. Joh. 15 5.

P. Lord what then shall I do?

J. *Before I teach thee what thou must do; I will first shew thee what I have done and suffered for thee.*

P. Good Master, I desire to know that.

J. 1. *I left my own glory, and came into the world to save thee, and such sinners as thou art* John 17. 5. 1 Tim. 1. 15.

2. *Though I was the only Son of my Father, and in his own form, and equal to him; yet I took upon me the form of a servant, for thee and thy brethrens sake,* Joh. 1. 14. Phil. 2. 6, 7, 8.

3. *Though I was Heir of all things, and Possessor of, Heaven and Earth, yet I became poor and hungry, that thou mightest be made rich* Heb. 1. 2. Gen. 14. 19. and 2 Cor. 8 9.

4. *Though I deserved honour and glory; yet I was reviled threatned and persecuted by my own Creatures, and all for my good will to thee,* Heb. 2. 9. 1 Pet. 2. 23.

5. *Tho' I had no sin yet I was made sin that thou poor sinner mightest escape sin,* 1 Pet. 1. 19. and 2. 22. 2 Cor. 121.

6. *Though I was a Law-giver and Law-maker, yet I became under the curse of my own Law, that I might redeem thee from that curse,* Esa. 33. 22. 3. 13.

7. *When I had power over mine own life, and no man could take it from me, yet I laid it down for thee, that*

hou mighteſt have life, John 10. 18. Rom. 5. 6, 9. 1 John 3. 16.

8. *Though I was my my Fathers delight, and an object of his love from everlaſting, yet I became an object of his wrath, for my love to thee*, Prov. 8. 30. Pſal. 88. 16. and 102. 10.

9. *When thou waſt an Enemy, and a ſtranger to God my Father, I made peace between him and thee, and reconciled thee to him by my death and ſufferings*, Rom. 5. 10. Col. 1. 20, 21. Eph. 2. 12, 13.

10. *When thou wert a ſlave to the Devil, and a firebrand of Hell, I did reſcue thee from the power of the one, and redeem thee from the plague and puniſhment of the other*, 2 Tim. 2. 25. Amos 4. 11. Heb. 2. 14. 1 Theſ. 1. 10.

P. O Lord, I did not deſerve any of this from thee.

J. *True, thou didſt not deſerve it, but yet I did it freely and out of love to thee*, Rom. 3. 24. Eph. 5. 2.

P. Are my all ſins, Lord, ſatisfied for, and done away by thy death?

J. *Yes, they are perfectly ſatisfied for, and abſolutely done away out of my Fathers ſight, never to be imputed again to thee*, 2 Cor. 5. 19.

P. And is there nothing now in the way that hinders me to be ſaved?

J. *No, there is nothing, for I have taken all things out of the way, that hindred thee to be ſaved*, Col. 2. 14.

P. And am I to do nothing to be ſaved?

J. *Nothing at all towards thy own ſalvation, for I have bought thee from death, and purchaſed thee Life and Salvation*, 1 Cor. 6. 20. 1 Pet. 1. 18, 19. Eph. 1. 14.

P. Shall I then be ſaved, Lord?

J. *Yes, if thou wilt believe, and truſt wholly and only upon me, and upon my Righteouſneſs and Merits, thou ſhalt be ſaved*, John 3. 36. Rom. 9. 33. and Rom. 10. 9, 11.

P. Lord, I would believe, but I partly am afraid

(to

to believe; and partly I am so weak I cannot believe.

J. *Thou poor fearful heart, fear not, but be strong,* Esa. 34. 5. *But tell me why thou art afraid.*

P. Lest I should presume, or lest I should believe, and have no ground for my Faith.

J. *Is it not presumption for thee to do what I command thee, but it is obedience, and is not my word of promise a sufficient ground for thy Faith?* 1 John 3. 23. John 5. 24.

P. Dost thou then Lord command me to believe?

J. *Yes, fear not, believe on me, and thou shalt be saved,* Luke 8, 50. with Acts 16. 31.

P. But Lord, though thou commandest me, yet I have no power to believe.

J. *I will write my Laws in thy heart, and will inable and give thee power to believe,* Heb. 8. 10. Mat. 12. 21.

P. Lord, if thou wilt also give me power to believe, I will acknowledge I am nothing, but what I am in thee; and that I have nothing, but what I have received from thee.

J. *Dost thou not believe?*

P. O yes, now Lord I do believe, *John* 9. 38.

J. *This is the work and gift of God that thou dost believe; for flesh and blood hath not wrought this in thee,* John 6. 29. Eph. 2. 8.

P. O Lord, I do acknowledge it to be thy work, but I am afraid I shall lose this Faith again.

J. *I that am the Author of thy Faith, will also finish it: be therefore of good chear, for thou art one of my Fathers Children, and of my Saints, and my Spirit shall abide in thee for ever,* Heb. 12. 2. John 1. 12. & 4. 14 and 7. 38, 39.

P. Lord I have sinned against thy Father, and against thee, and I am unworthy to be called either his Son or thy Servant, *Luke* 15. 21.

J. *Son, thy sins are forgiven thee, sin no more,* Luke 5. 23 John 8. 11.

P. Lord

P. Lord, I am afraid I shall sin again, though I desire and resolve never to do it. But what Lord, if I should sin against my will?

J. *Thou canst not sin willingly and wilfully; for my seed of Grace will remain in thee, and if thou sinnest through weakness and frailty, I will be an Advocate, & a propitiation for thy sins,* 1 John 3: 9, 2, 12.

P. Is it thy will, Lord, that I should have forgiveness of my sins, and doubt no more?

J. *Yes sure, for these things have I spoken, that thou shouldest have a full assurance, and doubt no more.*

P. But what if Satan, when he sees me sin, shall tempt me to doubt again?

J. *Say unto him, that I am faithful and just to forgive thee thy sins, and that my blood cleanseth thee from all sin,* 1 John 1. 9.

P. But, Lord, wilt thou not have me to confess my sins?

J. *Yes, I will have thee to confess them, and forsake them,* 1 John 1. 9. Prov. 28. 13.

P. But Lord, is it thy mind that I should always be sorrowful?

J. *No, but it is thy mind, rather that thou shouldst always rejoyce, and have strong consolation,* Phil. 4. 4. Heb. 6. 18.

P. O Lord, I cannot chuse but cry and mourn, and be ashamed, and hate my self for all my former wickedness and ungodliness, *Ezek.* 16. 61.

J. *Thou mayest do that, and yet hold fast thy confidence; for the spirit of mourning, and the spirit of Grace and Adoption may be in thy heart at once, and the one not destroy the other,* Zach. 12. 10.

P. Lord, how is that?

J. *Thou mayest mourn at the sight of thy sins, as they were committed against me, and for thy denying, selling and crucifying me, and yet thou mayest believe (because I have said so) that they are all pardoned. As* Joseph's *Brethren cried and complained for their guiltiness in selling*

telling him, yet they were glad that he was alive, and could help them in their distress, Gen. 42. 21, 22.

P. Now Lord thou hast taught me what I should do in respect of my self, but now, Lord, I would do something for thee.

J. *Come then and follow me*, Matth. 9. 9. *And he arose and followed him.*

The Second Conference between Christ and a Pharisee.

THen one of the Pharisees came to him, and asked him, What shall I do to work the work of God, *John* 6. 28.

Jesus, *This is the work of God that thou believe in him* (viz. me) *whom he hath sent*, John 6. 29.

Pharisee, But Master, what good thing shall I do that I may have Eternal Life, *Mat.* 19 16.

J. *If thou wilt be saved by doing, then keep the Ten Commandements.*

Ph. I have kept them all from my youth, *Mat.* 19. 20.

J. *Then thou art no sinner.*

Ph. Yes, we are all sinners; but I thank God I am not as other Men are, Extortioners, Unjust, Adulterers, or even as this Publican, *Luke* 18. 11.

J. *Why, what dost thou more than this Publican?*

Ph. I fast twice in the week and give tithes of all that I possess, and concerning the Law, I live blameless, *Luke* 18 12. *Phil.* 3. 6.

J. *Hast thou never read, that they which followed after the Law of Righteousness, have not attained to the Law of Righteousness*, Rom. 9. 31.

Ph. No, I never observed that, but I remember another text, where God saith, I gave them my Statutes and shewed them my Judgments, which if a Man do, he shall live in them, *Ezek.* 20. 11

J. *Dost*

J. *Dost thou think to go to Heaven by doing?*

Ph. Not by doing only, but by doing good and departing from evil.

J. *But doth not the Law say, Cursed is he that observeth not all things that are written in the words of the Law to do them,* Deut. 27. 26.

Ph. Yes, that is, whosoever breaks the Law is accursed unless he repents for it.

J. *The Law doth not say, unless Men Repent for breaking it they are accursed, but it says absolutely that they are accursed; and I say, whosoever keepeth the whole Law, and yet offendeth in one point he is guilty of all,* Gal. 3. 10. Jam. 2 10. Mat. 5. 19.

Ph. I say so too, that except Men keep the Law of *Moses* they cannot be saved; and whosoever know not and keep not the Law, they are accursed, *Acts* 15. 1, 24. *John* 7. 49.

J. *Dost thou know the Law?*

Ph. Yes, I know the Law, for I am instructed daily out of the Law, by our (c) Doctors of the Law and Holy Priests [c *Zeph.* 3. 4.]

J. *The Priests have done violence to the Law, and they that* (d) *handle the Law know not the Lord,* [Jer 3. 8.

Ph. Jehovah, hath said, that the Law shall not perish from the Priest, for the Priests lips is to keep knowledge, and we are to seek the Law at his Mouth, *Jer.* 18. 18. *Mal.* 2. 7.

J. *God hath said also, that the Law shall* (e) *perish from the Priest; and that they* (f) *shall not every Man teach his Neighbour any more, for all shall know the Lord from the least to the greatest,* Jer. 31. 4.

Ph. I perceive thou goest about to destroy the Law.

J. *Think not so, for I am not come to destroy the Law, but to fulfil it,* Mat 5. 17. Luke 16. 17.

Ph. Ay Sir, I like that, that we should fulfil the Law, that we should perform it.

J. *Yes*

J. *Yes*, Moses *gave you the Law, but* (a) *none of you keep it, but* (b) *you have been partial in the Law,* (c) *Ye pay Tithe of Mint, Anis and Cummin, and have omitted the weightier matters of the Law, Judgment, Mercy and Faith*, John 7. 19. Mal. 2. 9. Matth. 23. 23.

Ph. It is true, we may come short in some things, but he that keepeth the Law happy is he,

J. *Thou that* (d) *restest in the Law, and makest thy boast of the Law, through breaking the Law thou dost dishonour God, and causest many to* (f) *stumble at the Law, verily I say unto thee, thou* (g) *shalt be judged by the Law*, Rom. 2. 17, 23. Mal. 2. 8. Rom. 2. 12.

Ph. No, I hope rather to be Justified, than to be judged by the Law.

J. *Verily, verily, I say unto thee, by the deeds of the Law, there shall no flesh be Justified in Gods sight*, Rom. 3. 20. Gal. 3. 11.

Ph. How then shall I be Justified?

J. *The Righteousness of God without the Law is manifest, being witnessed by the Law and the Prophets*, Rom. 3. 21.

Ph. What Righteousness is that?

J. *Not a Mans* (h) *own Righteousness, which is called the* (i) *Righteousness of the Law; but the* (k) *Righteousness which is of God by Faith* [*h* Phil. 3. 9. *i* Rom. 2. 26. *k* Rom. 4. 13.

Ph. What difference is there between the Righteousness of the Law, and the Righteousness of Faith?

J. Moses *describeth the Righteousness of the Law* thus, *that the Man which doth those things which the Law requireth shall live by them; but the Righteousness of Faith saith, whosoever believeth on me shall be saved*, Rom. 10. 5, 6, 11.

Ph. How can Men be saved by believing in thee, for thou art but one?

J. *As by one* (l) *Mans offence Death reigned, by one much more, they which receive abundance of Grace and of*

the gift of Righteousness, shall reign in life by me, who am the (m) *Son of Righteousness,* (n) *and made by God my Father to be Righteousness unto Men.* [l Rom. 5. 9. m Mal. 4. 2. n 1 Cor. 1. 33.

Ph. Thou beareſt record of thy ſelf, *Joh.* 8. 13.

J. (o) *Tho' I bear record of my ſelf, yet my record is true.* (p) *My Father alſo beareth witneſs of me, and this is his witneſs, that he hath given life, and this life is in* (me) *his Son.* [o John 8. 14 p 1 John 5. 11.

Ph. But what ſayeſt thou, how was our Father *Abraham* and his ſeed (who lived before thee) juſtified and ſaved?

J. (q) *Your Father* Abraham *rejoyced to ſee my day, and he ſaw it, and was glad, for* (r) *I was before* Abraham, *and he and his ſpiritual ſeed were juſtified and ſaved by Faith in me* [r Rom. 4. 3, 11, 13, 16. Gal. 3. 14. 18, 20.

Ph. But was not *Abraham* juſtified by works?

J. *If* Abraham *were juſtified by works, he hath whereof to Glory, but not before God; for what ſaith the Scripture,* Abraham *believed God, and it was accounted to him for Righteouſneſs,* Rome. 2. 3. [It is true *Abraham's* Faith was accompanied with Works.

Ph. If I be not juſtified by my good works to what end ſhould I perform them?

J. *Though thy good works cannot juſtifie thee before God, yet they may glorifie God, and be profitable unto Men,* Mat. 5. 16 Tit. 3. 8.

Ph. Well then, I am glad my good works are good for ſomething.

J. *Yes, thy good works would be good for ſomething if thy Faith* (*like* Abrahams) *did work with thy Works, but thou doſt not believe, and all thy works thou doſt to be ſeen of Men,* Jam. 2. 22. Mat. 23. 5.

Ph. No, I do not my good works to be ſeen of Men, but to pleaſe God.

J. *I tell thee that* without Faith it is impoſſible to pleaſe God, *Heb.* 11. 6.

Ph. But

Ph. But God hath said, if a Man do well, he shall be accepted,

J. *It is not for their well-doing that men are accepted with my Father, but they are made acceptable in me, and their works are accepted for my sake,* Eph. 1. 6. 1. Pet. 2. 6.

Ph. But am I no nearer Heaven, that perform e good works, than this sinful & ungodly Publican?

J. *Thou Hypocrite that justifiest thy self, and judgest another, I tell thee, that Publicans and Harlots shall enter into the Kingdom of Heaven before such as thou art* Matth. 7. 5. and 21. 31,

Ph. Oh untrue and false doctrine, to say that those cursed men who know not the Law should be saved before us, who are the children of *Abraham,* John 7. 49. and 8. 33.

J. *Thou blind and self-conceited* Pharisee, *understandest thou not the Scripture?* I will have mercy and not sacrifice, for I am not come to call the Righteous but sinners to Repentance. *And I say unto thee, unless thou dost believe in me, thou art not the child of* Abraham, Matt 9. 13. Gal. 3. 26.

Ph. I believe in the God of *Abraham,* the God of *Isaac,* and the God of *Jacob,* whose child and servant I am

J. *If thou didst believe in God, thou wouldest also believe in me, but thou art the child of the Devil, and in bondage to this day,* Joh. 8. 44 Gal. 4. 25.

Ph. How am I in bondage?

J. *Thou art under the curse of the Law, and under the power of sin and Satan; and canst never be made free unless I make thee free,* Joh. 8. 34, 35, 36.

Ph. How dost thou free men?

J. *By my* (a) *death and sufferings I satisfie the Law; by the* (b) *power of my resurrection, I overcome death; and by my Spirit I* (m) *cast out Satan and* (n) *subdue sin,* [*a* Gal. 3. 13 *b* 1 Cor. 15. 55, 57. *m* Mat. 12. 28. *n* Rom. 8. 2.

Ph. Sir, *I* hope to be freed another way, to wit. by my sacrifices, prayers and good works.

J.

J. *Thy sacrifices and thy prayers, are an abomination unto me, and thy works are not found perfect before God,* Esa. 66. 3. Prov. 15 8. and 28. 9. Rev. 3. 2.

P. What, dost thou think to beat me off from my long prayers and good works? I hope by these together with my fasting and mourning, to lay a sure and happy foundation for my soul for ever.

J. *Thou worker of iniquity, that dost* (a) *practice hypocrisie; I tell thee thy prayers are* (b) *sin, thy works are done to be seen of men; thou also fastest for* (c) *strife, and thy mourning is but hypocritical; therefore instead of laying a sure and happy foundation, thou* (d) *heapest up wrath to thy self against the day of wrath,* [a Esa. 32. 6 b Psal. 109. 7. c Es. 58. 4, 5. d Job 36. 13.

Ph. Sir I am not an hypocrite, but a true Child of God, and I hope I shall be saved, for I know most good men take me for a godly and righteous man,

J *Though thou dost outwardly* (e) *appear righteous unto Men yet within thou art full of hypocrisy and iniquity? thou seed of the Serpent, thy* (f) *hope will perish, for thou canst not* (g) *escape the damnation of hell,* [e Mat. 23. 28. f Job 8. 13. g 23. 33.

Ph. I do not fear what thou sayest, for I am better better perswaded of my self.

J. *Though thy seared Conscience, and hardned heart hinders thee yet from fearing; yet, fear, terror and trembling shall* (h) *surprize and fill thy spirit, and thou shalt roar in* (i) *flames of fire, and in everlasting burnings* [h Esa 33 14; Deut. 32. 22. i Luke 3. 17. Mark 9 43, 44, 46,

Ph. I have joy and comfort in my Spirit often from my performances, and I know that God will hear my prayers, that I make publickly and privately unto him.

J. *Thou painted Sepulchre, hast thou not read, that the* (k) *joy of an hypocrite is but for a moment? and that an hypocrite shall not* (l) *come before God, and dost thou not* (m) *restrain prayer before God; and when thou prayest, dost thou not do it publickly to be* (n) *seen of men?* [k Job 20. 5. [Job. 13. 16. m Job. 15. 4. n Mat. 6. 5,

Ph. I pray in private also.

J.

J. *Then it is either when* (o) *some punishment is upon thee, or else to quiet thy carnal conscience,* [Esa. 26. 16.

Ph. Master why dost thou reproach me in saying thus?

J. *Thou dissembler that* (p) *seekest honour of Men, and not the honour which cometh from God: thou art to expect nothing but shame and* (q) *everlasting contempt* [p John 5. 44. q. Dan. 12. 2.

Ph. Sir, thou judgest rashly.

J. *No, as I hear I judge, and my judgment is just and true,* John 5. 30. and 8. 16, 26.

Ph. How knowest thou what I am that thou so judgest?

J. *I am he that searcheth the heart and trieth the reins, and I will give to every one of you according to your works,* Rev. 2. 23.

Ph. When thou judgest the world, what difference wilt thou make between us that serve God, and the Heathens that served him not?

J. *The difference will be this, that your* (r) *condemnation will be greater, because, though ye know God, yet ye served him* (s) [illegible] *and* (t) *hypocritically,* [r Mat. 23. 14. Mark 12. 40. Luke 20. 47. s Mat. 15. 9. t Esa. 57. 4.

Ph. Good Master, I would escape this condemnation, for I believe it will be great, and thy words begin to terrifie me already.

J. *I have told thee already that there is no other way for thee to escape it, but only by me, yet thou dost not believe in me,* John. 10. 25.

Ph. How wilt thou have me believe in thee?

J. *First, I will have thee see thy self to be the* (v) *greatest and vilest of sinners, and then set all thy* (u) *own righteousness, services and performances to be as filthy and menstrous rags: And after thou hast denied and* (w) *abhorred thy self, and then cry out, Master save me, or else I perish; for the* (x) *whole need not a Physician, but those that are sick* [v 1 Tim. 1. 15. u Esa. 64. 6. w Ezek. 36. 36. 21. x Mat. 9. 12.

Ph.

Ph. I do see my self a Sinner, and am sorry for my sins: And doth not God say, *that whosoever confesseth and forsaketh his sins shall find mercy?*

J. I say unto thee, (thou lukewarm Professor) Except thou Eatest my Flesh and Drinkest my Blood, and submittest unto my Righteousness thou canst not be saved, Jonn 6. 32.

Ph. Well then; If I cannot be saved by my own Works and Righteousness, Master, let me be beholding to thee to save me.

J. Hast thou not read, that (a) *Salvation belongeth only to the Lord, and that Men are saved by Grace without the works of the Law; why then dost thou so* (b) *lightly esteem the Rock of thy Salvation by seeking to be justified and saved* (as (c) *it were*) *by thy own works? I tell thee again thou must* (d) *deny thy own Righteousness wholly, and look to be found in my Righteousness only, else thou canst not be saved* [a Psal. 3. 8. *b* Deut. 32. 15. *c* Rom. 9. 32. *d* Phil. 3. 9.

Ph. Indeed Master, thou makest the way to Heaven very hard.

J. It is so hard that many shall seek to enter in, and shall not be able. Luke 13. 24.

Ph. If it be as thou sayest, I am afraid many of our best Scribes and Pharisees will come short of Heaven.

J. Thou mayest be sure of that, for verily I say unto thee, Except thy Righteousness exceed the Righteousness of the Scribes and Pharisees, thou shalt in no case inter into the Kingdom of Heaven, Mat. 5 20.

Ph. But Master, there be some that do great works in thy name, shall not all such be saved?

J. No, *for many will say unto me hereafter,* Lord, Lord, *have we not prophesied in thy Name, and in thy name cast out Devils, and in thy name done many wonderful things; and then will I profess unto them, I never knew you,* depart from me ye workers of iniquity, *Mat.* 7. 22, 23.

Ph. But why should not such rather be saved than cast away?

J. Because they (as thou dost) do all those things to be seen of Men, and to gain honour unto themselves, and so build their Salvation upon this false foundation, as the foolish builder built his House upon the Sand, which in time of flood and wind could not stand, but fell, Mat. 7. 26, 27. [i. e. Times of Trial and Persecution, Luke 8. 12.

Ph. I see thou dost reject me, I thought to be one of thy Disciples and to follow thee.

J. No, I do not reject thee, but am very willing to receive thee; but first consider what thou dost, and what it will cost thee, if thou wilt be my Disciple and follow me.

Ph. What will it cost me Master?

J. Thou must (h) hate thy Father and Mother, and Wife, and Children, and Brethren, and Sisters, and thine own Life also; yea, thou must go, and sell all that thou hast, and take up thy Cross daily and follow me, else thou canst not be my Disciple, Luke 14. 26, 27. [h. e. In comparison of Christ, and when they come in competition with him, Mat. 10 37.

Ph. This is a hard saying, who can bear it? And he went away sorrowful, and followed him no more, John 6. 60, 66. Mat. 19. 22.

The Third Conference, between Christ and a Doubting Christian.

Jesus, COme unto me all ye that labour and are heavy laden, and I will give you rest, Mat. 11. 28.

Christian, *O Lord, I am a poor heavy laden sinner [that would come unto thee, but cannot come.*

J. It is true, O soul, no Man can come unto me, except the Father which hath sent me draw him, John, 6. 44.

Ch. *How then shall I come unto thee?*

J. I and my Father are one, and we give power to the faint, and to them that have no might, we add ſtrength, *John* 10. 30. *Eſa.* 40. 29.

Ch. *Lord, I am altogether without ſtrength, therefore draw me unto thee. and I will come.*

J. I will draw thee unto me with the cords of a Man, with bands of Love, and with loving kindneſs *Hoſ.* 11. 4. *Jer.* 31. 3. *John* 12. 31.

Ch. *But Lord now I look upon my ſelf, I ſee I am unworthy to come unto thee; yea, unworthy of the leaſt of thy mercies.*

J. So ſaid my Servant (*a*) *John* the *Baptiſt*, and (*b*) *Jacob*, and (*c*) others, yet do not judge thy ſelf (as the (*d*) Jews did) unworthy of eternal life [a *Mat.* 3. 6, 11. b *Gen.* 32. 10. c *Luke* 7. 7. *Mat.* 8. 8. d *Acts* 13. 36.

Ch. *If ſuch men as* John Baptiſt *and* Jacob *did judge themſelves unworthy; how many thouſand times more unworthy am I, a wretched and wicked ſinner?*

J. It is true neither *they* nor *thou*, could be worthy of your ſelves, but yet I am willing to account [you worthy, *Luk* 20. 35. *and* 21. 36. *Rev.* 3. 4. [*As the Prodigal's Father did his Son*, Luke 15. 21, 22.

Ch. *But Lord, if there were any thing that were good in me, it might a little encourage me to come unto thee, but I find nothing but evil in me.*

J. Doſt thou know that without me thou not canſt (*e*) do nothing i and that a Man can (*f*) receive nothing except it be given him from Heaven? Why then doſt thou ſtay away from me who muſt (*g*) work all thy works in thee. And becauſe thou ſeeſt nothing but evil in thee, thou ſhouldeſt the rather come unto me, who am the (*h*) Fountain wherein thy unclean Soul muſt be waſhed; and unleſs I (*i*) waſh thee thou canſt not be clean, nor have any (*k*) part in me, [e *John* 15. 5. f *John* 3. 27. g *Eſa.* 26. 12. 2. 12. h *Zach.* 13. 1. i *Ezek.* 36. 25. *and* 1. 9. k *John* 13. 8.

Ch.

Ch. *True Lord thou art the* Fountain *and* well spring *of life, and it is thy blood (and nothing else) that can wash away my sins: but how can I come near to thee, who am so wicked, that for ought I know, have counted thy blood (l) an unholy thing, (l)* Heb. 10. 29.

J. Thou poor, dear and doubting soul, what if thou hadst had a hand in crucifying me (as the Jews had?) yet cannot *I* forgive thee, as I did many of them? But thou hast not counted my blood an unholy thing, for thou desirest to have thy sins washed away by it, *Acts* 2. 36, 41

Ch. *What the Jews did they did ignorantly; but I have sinned against knowledge, which make my sins worse than theirs.*

J. If thou hast sinned against knowledge, yet thou hast not sinned so, but that thou maist be forgiven: For my dear Disciple *Peter* sinned against knowledge, when he denied with an oath that he knew me not, *Matt.* 26. 72.

Ch. *Oh but yet my sins are worse than his; for his sin was but one sin, and that a sudden and short sin; but I have sinned many sins and continued long in them.*

J. So did my beloved servant *David* (who was a man according to my own heart) commit several sins together, as *Murther*, *Whoredom*, &c. and continued a while too in his sins

Ch. *Oh but Lord, those servants of thine though they sinned against thee, yet they expressed a great deal of sense of their sins; and sorrow for them; but I can neither be sensible of, nor sorrowful for mine.*

J. O sweet soul, thou mistakest and forgettest thy self, for thou dost often confess thy sins before me with *sense*, *shame* and *sorrow* And I hear thee daily bemoaning and complaining and saying, I *have* (u) *sinned against the Lord, wo is me for I am undone*, [n Job 7. 20. Psal. 51. 4. Lam. 5. 16.

Ch. *Oh good Lord, it is not without a cause that I cry* wo is me I am undone; *for I think there is no soul in such a dangerous and desperate condition as mine is in.*

J.

J. Why doſt thou think and ſay ſo?

Ch. *Becauſe I have ſinned that unpardonable Sin againſt thy Spirit.*

J. O thou poor and precious ſoul, thou doſt but think ſo: but tell me how canſt thou ſin that ſin againſt my *Spirit*, and yet pray for more of my *Spirit*, and ſo much prize my *Spirit* as thou doſt?

Ch. Oh Lord, *I have often grieved and quenched thy Spirit, and is not that to commit that unpardonable ſin?*

J. My own dear and loving Children may and do ſometimes grieve my Spirit by ſinning, and quench the gracious motions of it; and yet do not ſin that unpardonable Sin, *Epheſ.* 4. 30. 1 *Theſ.* 5. 19. *Eſa* 63. 10.

Ch. *Oh but I can think no leſs but that I have committed that ſin, for I have had* hard, cruel and deſperate *thoughts in my heart againſt the Holy Spirit.*

J. Though (my Child) thou haſt had ſuch *thoughts* in thy heart, yet thou haſt not ſpoken evil of my *Spirit* (as the Jews did) which is the Sin of Blaſphemy, and that unpardonable Sin, *Mat.* 12. 24, 28, 31. *Mark* 3 22, to 30.

Ch. *Lord I am not ſure but that I have ſpoken evil words of thy Spirit; for I know I have many times uttered* vile, bitter *and* curſed *words.*

J. Notwithſtanding, thou didſt through the violence of thy temptations, and in the bitterneſs of thy Soul, ſpeak ſuch words (as my Servants *Job*, *David*, *Jeremy*, *Jonah* and *Peter* did) yet thou haſt not done deſpightfully (nor ſinned maliciouſly and wilfully) againſt my Spirit of Grace as Reprobates do, *Heb.* 10. 29. *John* 3. 10. and 10. 18. and 23. 15; 16. *Pſalm* 31. 22. *and* 116. 11. *Jer.* 20. 14, &c. *Jonah* 4. 3, 4, 9. *Mat.* 26. 27. 74.

Ch. *Oh I have been and ſtill am very wilful, and have often ſinned wilfully, and thou ſayeſt in thy word, that if any ſin wilfully after they receive the knowledge of the truth, there remaineth no more ſacrifice for Sins,* Heb. 10. 6.

J. Thou dear Soul, have not I heard thee often in prayer

prayer complaining of, and bewailing thy sins, and begging earnestly for power against them? therefore it is rather against thy will (than wilfully) that thou dost sin.

Ch. *Oh but I find sin in power in my Soul, which if I were a Saint it would not be so.*

J. My servant *Paul* found sin so strong in him that he confessed he was carnal, and sold under sin; and that he found a Law in his Members, warring against the Law of his Mind, and bringing him into captivity to the Law of Sin, *Rom.* 14. 23. [*Sin was in power in* Paul *when it could carry him captive.*

Ch. *Oh but neither* Paul *nor any other* Saint, *hath sinned presumptuously as I have done.*

J. My servant *David* prayed, that he might be kept from presumptuous sins, for he was subject thereunto, and so are the best of my Saints. [*Psal.* 19. 13. *It is probable that* David *sinned presumptuously in killing* Uriah.

Ch. *But Lord I have rebelled against thee.*

J. So did my servants of (*a*) old, but I have received (*b*) gifts for the *Rebellious*, and to me belong mercies and forgiveness, though thou hast rebelled against me, *Dan.* 9. 9. (*a*) *Isa.* 1. 2. *and* 63. 20. (*b*) *Psal.* 68. 18.

Ch. *Oh but my* Rebellion *is the worst* Rebellion *of all, for I have rebelled against the Light; I have professed thee, and yet I have belied thee, and made an hypocritical profession; I seemed like* Judas, *to be thy friend, whilst in my heart I did not love thee.*

J. The House of *Israel* and the House of *Judah* deale treacherously against me the Lord, and belied me and *Ephraim* my dear Son, compassed me about with lies, yet was I gracious to them, *Jer.* 5. 18, 11, 12. *Hos.* 11. 12. with *Jer.* 23. 6. and 31. 20.

Ch. *But Lord,* Ephraim *was never so wicked as I am, and guilty of such Lukewarmness, Hypocrisie and Back-sliding as I am guilty of.*

J. Yea, *Ephraim* was a cake not turned. And

phraim fed upon wind and provoked me to anger most bitterly, yet my bowels still worked toward *Ephraim*, that I could not destroy him, *Hos.* 8. 8. *and* 12. 1, 14. *with* 11. 8.

Ch. *But I encreased in sin, and the more mercies I received, the more my heart was exalted.*

J. Even so did *Ephraim* sin more and more, according as he was filled, so his heart was exalted, *Hosea* 13. 2, 6.

Ch. *But Lord, what didst thou do to* Ephraim?

J. I drew them with the cords of a Man, and with bands of Love, and I was as the dew unto them, *Hosea* 11. 4. *and* 14. 5.

Ch. *Oh but I have forsaken the Lord, and back-slided from thee.*

J. So did *Israel* and *Judah*, *Jer.* 2. 13. *and* 3. 6. *and* 4. 16.

Ch. *But Lord I find what my Heart is bent to continual back-sliding, yea, my back-slidings are encreased.*

J. So were (*c*) they, yet I healed their back-slidings, so will I heal thine also, *Hosea* 14. 4. *Jer.* 2. 14, 22. (*c*) *Hosea* 11. 7. *Jer.* 5, 6.

Ch. *But I have fallen into gross sins that have dishonoured thee, and caused thine Enemies to blaspheme.*

J. So did my servant *David*, 2 *Sam.* 12. 14. and others of my Saints.

Ch. *I but then he did mourn and repent greatly for his sins, but I cannot do so, for I find my Heart hard as a n*

[illegible] my People *Israels* hearts formerly were as [illegible] *Rock*, *Adamant* and *Flint*, *Jer.* 5. 3. *Ezek.* 3. 9.

Ch. *Oh but I have been long (yea ever) troubled with this hardness of Heart.*

J. What though, yet I am exalted to give Repentance unto thee, *Acts* 5. 31.

Ch. *Oh, but I do not find that I am sensible enough of my sin; for if I were I should mourn and be ashamed for all the wickedness which I have committed against thee.*

J. When

J. When thou dost see me whom thou hast pierced, and when thou seest that I am Pacified toward thee; then thou shalt mourn, loath thy self and be ashamed, for all thy sins and abominations which thou hast committed against me *Rev.* 1. 7. *Ezek.* 6. 9. and 16. 63.

Ch. *But Lord I am very great sinner, and I would fain see the nature and number of my sins, that I might truly repent me of them, and be humbled for them.*

J. If thou see all thy sins, with their nature, number and aggravations, thou canst never look upon them but with despair as *Cain* and *Judas*. And it is not so much the sight of sin as the sight of my *Love*, *Grace*, *Goodness* and *Glory* that will lead thee to repenance, and humble thee for thy sins, *Luke* 7. 42, 47. *Zach.* 12. 10. *Rom.* 2. 4. *Esa* 6. 5. *Gen.* 4. 13. *Matt* 27. 3, 4, 5.

Ch. *O Lord I know I am as wicked a sinner, and as ungodly a wretch as ever lived: but tho' I know this, yet methinks I am not broken with the sense thereof, I cannot weep nor shed tears for my sins, O no! I go many times to prayer, and to hear Sermons, and there is no more working nor relenting upon my Soul, than if I were a dead stock or stone.*

J. O my dear soul, do not thou belie thy self, for I have heard many a sorrowful sigh coming from thy heart, and I have seen many a tear drop from thine Eyes: and I will yet pour out more of the Spirit of mourning upon thee. But what if thou didst not find these things in thy self, yet I have offered up strong cries and tears unto my Father for thee *Ezek* 9. 4. *Psal.* 34. 17. *Zach.* 22. 11. *Heb.* 57.

Ch. *O Lord that I had but Faith to believe that for my self*

J. Have Faith in me, and be not faithless but believing, *Mar*, 11. 13. *John* 20. 27.

Ch. *Lord I find so much* Atheism *and* Unbelief *in my heart, that I have oftentimes questionings in my self*

concerning God, & concerning the Scriptures & word of God.

J. These are the temptations aud suggestions of Satan, and my own Disciples were and are troubled with them *Luke* 24. 25.

Chr. *O Lord I am troubled with a thousand temptations*

J. Yet fear not (my loving and dear Child) tho thou hast divers temptations, for it is that which my best *Saints* have had, and *I* will not suffer thee to be tempted above what thou art able, but I will succour thee in thy temptations, and *I* will make a way that thou shalt escape and be delivered out of temptations, *Jam.* 1. 2. 1 *Cor.* 10. 13. *Heb* 2. 18. 2 18. 2 *Pet.* 2. 9.

Ch. *But I think no Saint hath such temptations as mine, for sometimes, I am tempted to kill my self, and sometimes to kill others, insomuch that I cannot look upon any weapon, waters, or the like, but I am ready to make my self away therewith.*

J. Satan tempted me to cast my self off the Pinnacle of the Temple, & he also tempted many of my dear Children to destroy themselves: but do not thou hearken to the *Accuser* (for he doth accuse thee to me and me to thee) but rather say unto him, *Satan* it is written, my Lord Jesus hath overcome thee, and I hope through his blood, and through his might and spirit to overcome thee likewise: say also, my God hath commanded me not to kill another, nor to do hurt or violence to my self: threfore get thee behind me, thou Lyar Murtherer, and Enemy; for I will put my trust in Christ, tho he Kill me; aud I will endevour to live to serve him, tho he should afterwards damn me. Matt. 4. 5. Rev. 12. 10. John 12. 13. Exod. 20. 13. Acts 16. 28. Job. 13. 15.

Ch. *Oh but this doth much trouble me, that I do not find any love in my heart to thee.*

J. What though thou dost not, yet *I* will circumcise thy heart and thou shalt love me: and when thou apprehendest *my* love to thee, thou wilt love me again, *Deut.* 30. 6. 1 *Joh.* 4. 19

Ch. *I have sinned* (Lord) *against thy mercies, and*

abused thy love, yea loved my Sins more than thee, therefore I cannot think that ever thou wilt look upon me with any love or delight.

J. So did my servant *David* and my People *Israel*, yet as I loved them, so will I love thee freely; and betroth thee to me in loving kindness and mercy, 2 *Sam.* 12. 8, 9. *Hosea* 2. 5. *and* 14. 4. *and* 2. 9.

Ch. *But Lord I have not only sinned against thy mercies, but against thy Corrections and Chastisements also.*

J. So did my People *Israel* formerly; for when I smote them, they went on frowardly in the way of their evil hearts, but I led them, and restored comforts to them, *Esa.* 57. 17, 18.

Ch. *Ay, but my condition is worse than all that, for I have been long under the means of Grace, and yet I am altogether fruitless, and like the barren Fig-tree.*

J. Thou troubled soul, in me is thy fruit found, and I will purge thee, and thou shalt bring forth fruit abundantly, for they that are planted in my House shall flourish and be fat, and like a green Olive Tree, *John* 15. 4. *Psalm* 92. 12, 13, 14.

Ch. *Ay Lord, its true if I were a branch in thee, and a true member of thy house, then I could believe these promises of thine; alas! I am neither of both, but separated from thee & thy People.*

J. Do not say that thou art none of mine, (for I have bought thee with my blood) and do not speak that thou art separated from my People, for I will give thee in mine house, and within my walls, a place and a name of Sons and Daughters, *Esa.* 56. 3, 5.

Ch. *Sure if I were not an* Out-cast *and a* Reprobate *I should not be thus (as I am) in a wilderness condition.*

J. Israel was counted an *out-cast*, and she cried out, yet I was then a God to her, and she a People to me, *Jer.* 30. 16, 17, 22.

Ch. *Oh if I were but one of thine, I should then count myself the happiest in all the World.*

J. Fear not my Spouse, for I am thy Husband and thy Father.

Ch. *If I were one of thy Children thou would'st not hide thy self from me as thou dost.*

J.

J. I have hid my self and my face from some of my Prophets and People of old, and yet it was in love to them, and so it is to thee, *Psalm* 88. 14. *Esa.* 8. 17. and 94. 7.

Ch. *But thou hast hid thy self from me, and thou seemest also to be angry with me,* Esa. 54. 5. Jer. 31. 9.

J. Fury is not with me (towards thee) and though I be angry, yet my anger is but for a moment, *Esa.* 27. 4. and 54. 8.

Ch. *Yet, Lord, thou hast been angry with me a long time, for thou hast forgotten me.*

J. Zion did say so, the Lord hath forsaken me, and my Lord hath forgotten me: yet I had not forgot her; for she was graven upon the palms of my hands, *Esa.* 49. 15, 15. *Jer.* 51. 5.

Ch. *But Lord, If thou hast not forgotten me, thou wouldst never have left me in such a wilderness and barren condition as I am in.*

J. I have allured thee into the wilderness, that I might speak comfortably unto thee, *Hosea* 2. 14.

Ch. *I have been many years in trouble and terrors, and wanting peace in my Soul, which could not possibly have been, if I had truly believed in thee.*

J. But now I will speak peace unto thee, and I will guide thee into the way of peace, *Psalm* 85. 8. *Luke* 1. 79.

Ch. *Lord wilt thou speak Peace unto me, and guide me in the way of Peace?* [*i. e.* The Preachers Lips that preach Peace.

J. I will create the fruit of thy Lips, *Peace, Peace* and my Spirit shall be in thee, and his fruit shall be peace unto thy Soul, *Esa.* 56 19. and 55. 12.

Ch. *But Lord thy word saith, there is no peace to the wicked.*

J. No not to a Man that will persist in his wicked way, and doth not, nor will not believe in me; but thou art one of those that I bore the chastisement of thy peace, and one of the children of peace, *Esa.* 53. 5. and 54. 13.

Ch. But

Ch. *But Lord how can I have peace seeing a Man can not have peace before (and without) he does believe?*

J. Thou shalt have Faith and Peace, and I will give peace through believing, 2 *Thes.* 3. 6, 16.

Ch. *But Lord then I must know that I am one of thine.*

J. Thou shalt know that I am the Lord thy God, and that thou art one of my people, *Ezek* 34. 30.

Ch. *Oh how shall I know that?*

J. My spirit shall bear witness with thy spirit that thou art my child, *Rom.* 8. 16.

Ch. *But how shall I know that it is thy Spirit that beareth this witness, and that it is not the Spirit of Delusion?*

J. Thou mayest know that by its power in working in thy heart, which no other Spirit can work alike: as also by the earnest and fruits thereof, 2 *Cor.* 5. 5. and 7. 22. *Gal.* 5. 22, 23.

Ch. *Lord what elst shall I believe, besides being one of thine?*

J. Dost thou believe that?

Ch. *Yes Lord, I do believe that thou art Jesus the Son of God, and the Saviour of the world,* Acts 8. 37. John 6. 69. and 11. 27.

J. But dost thou believe that I am thy Saviour?

Ch. *Lord I do believe that there is no other way to be saved but only by thee,* Acts, 4. 12.

J. But dost thou believe that thou shalt be saved by me?

Ch. *Lord I do believe, help my unbelief,* Mat. 9. 24.

J. To thee it is given to believe, *Phil.* 1 29.

Ch. *Now Lord I do believe.*

J. What dost thou now believe?

Ch. *I believe that thou lovest me, and didst give thy self for me, and that thou art my Lord and my God, and that I am Justified and shall be Saved by Grace,* Gal. 2. 20. John 20 08. Acts 15. 11.

J. How cam'st thou to believe this?

Ch. *Lord it is by thy gift and work that I do believe it,* Ephes. 2. 8. Heb. 12. 2

J. Well now thou doſt believe what wilt thou do?

Ch. *Lord what wilt thou have me to do*, Acts 9. 6.

J. If thou love me keep my Words, *John* 14. 23.

Ch. *What are thoſe Words of thine?*

J. Search the Scriptures, for they are able to make thee perfect and wiſe unto Salvation, and to furniſh thee for every good work, *John* 5. 39. 2 *Tim.* 3. 16, 17.

Ch. *But Lord how ſhall I underſtand thy Word?*

J. I will make known my word unto thee, *Prov.* 1. 23.

Ch. *But Lord is there no danger of my departing and falling away from thee now I do believe?*

J. No, the Mountains ſhall depart, and the Hills be removed, but my loving kindneſs ſhall not depart from thee, *Eſa.* 54. 10. *Jer.* 32. 41.

Ch. *Lord, I will keep thy precepts with my whole heart*, Phil. 1. 19, 29.

J. I have redeemed thee that thou ſhouldſt ſerve me without fear, in Holineſs and Righteouſneſs, all the days of thy Life, *Luke* 1. 63.

Ch. *Come ye Children and I will declare what the Lord hath done for my Soul.*

My Soul ſhall make her boaſts of the Lord; *the humble ſhall hear this and be glad; O magnifie the Lord with me, and let us Exalt his Name together*, Pſalm 34. 11, 2, 3.

The

The Threefold State OF A CHRISTIAN DISCOVERED,

I *By Nature.* II. *By Grace.* III. *In Glory:*

OR,

I. *Out of Christ.* II. *In Christ.* III. *With Christ.*

Thy Threefold State here thou mayest see,
What thou hast been, art, and shalt be.

I.

By Nature, I was born of the Flesh, John 3. 6. That which is born of the Flesh is Flesh.

By Grace, I was born of the Spirit, John 3. 6. That which is born of the Spirit is Spirit.

In Glory, I shall have all Spiritual priviledges, John 1. 12. But as many as received him, to them gave he power to become the Sons of God, even to them that believe in his Name.

II.

By Nature, I was all Flesh. Gen. 6. 5. And God saw that the wickedness of Man was great in the Earth,

nd that every imagination of the thoughts of Mans heart was only Evil continually, *Gen.* 8. 22. For the Imagination of Mans heart is evil from his youth.

By Grace, I am Flesh and Spirit, Rom. 7. 20, 23. Now if I do that I would not, it is no more I that do it, but Sin that dwelleth in me. But I see another Law in my Members warring against the Law of my mind, and bringing me into captivity to the Law of Sin which is in my Members, *Gal.* 5. 17. For the Flesh lusteth against the Spirit, and the Spirit against the the Flesh: and these are contrary one to another, so that ye cannot do the things that ye would.

In Glory, I shall be all Spiritual, 1 Cor. 15.44, 50. It is sown a Natural Body, it is raised a Spiritual Body. Now this I say Brethren, that Flesh and Blood cannot inherit the Kingdom of God; neither doth corruption inherit incorruption.

III.

By *Nature, I walk after the Flesh*, 2 Cor. 10.3. For tho we walk in the Flesh, we do not war after the Flesh, *Rom.* 8.4. That the Righteousness of the Law might be fulfilled in us, who walk not after the Flesh but after the Spirit.

By Grace, I walk in the Spirit, Gal. 5. 16. This I say then, walk in the Spirit, and you shall not fulfill the the lust of the Flesh.

In Glory, I shall be quickened by the Spirit, Rom. 8. 11. But if the Spirit of him that raised up Jesus from the Dead dwell in you; he that raised up Christ from the Dead shall also quicken your mortal Bodies, by his Spirit that dwelleth in you.

IV.

By Nature; I did mind wholy the things, of the flesh, Rom. 8. 5. For they that are after the flesh, do mind the things, of the flesh.

By Grace, I do mind the things, of the Spirit, Rom. 8. 5. But they that are after the Sprit mind the things of the Spirit

In Glory, I shall onely mind things Spiritual, Rom. 8. To be spiritually minded is life and peace.

V. By

V.

By Nature, I was dead in sin, Ephes. 2. 1. And you hath he quickned who were dead in trespasses and sins, 1 *Tim.* 5. 6. But she that liveth in pleasure is dead while she liveth,

By Grace I am quickened from sin Eph. 2. 5 Even when we were dead in sins, hath God quickened us togethtr with Chirst (by Grace ye are saved)

In Glory I shall be quite freed from sin, Rom 6. 14. For sin shall not have dominion over you

VI.

By Nature I did lye in iniquity John. 5. 19. And we know that we are of God and the whole world liveth in wickedness,

By Grace I do live in all piety Titus. 2. 4. 11. For the Grace of God that bringeth Salvation, hath appeared to all Men. Teaching us, that denying all Ungodliness and Worldly Lusts, we should live Soberly Righteously and Godly in this present World.

In Glory, I shall enjoy perfect purity, Rev. 21. 4. And God shall wipe away all Tears from our Eyes; and there shall be no more Death, neither Sorrow, nor Crying, neither shall there be any more pain: For the former things are passed away.

VII.

By Nature, I was under the Law of Sin and Death, Rom. 8. 2. For the Law of the Spirit of Life in Christ Jesus, hath made me free from the Law of Sin and Death.

By Grace, I am made free by the Law of the Spirit of Life, Rom. 8. 2.

In Glory, I shall Triumph over Sin and Death, 2 Cor 15. 55, 56, 57. O Death where is thy Sting? O Grave where is thy Victory? The Sting of Death is Sin, and the Strength of Sin is the Law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ.

VIII.

By Nature, I did hate God and his Law, Psalm 2.

and

and 21. The Kings of the Earth set themselves, and the Rulers take Counsel together, against the Lord, and against his Anointed, saying, Let us break their bands asunder, and cast away their Cords from us. Thine hand shall find out all thine Enemies, thy Right hand shall find out those that hate thee, *Rom.* 1. 29, 30. Being filled with all Unrighteousness. Backbiters, Haters of God, without Understanding.

By Grace, I do love God and his Law, Psalm 116. 1. and 11. 19, 27. I love the Lord because he hath heard my Voice. The Law of the Lord is perfect converting the Soul. I will delight my self in thy Commandments which I have loved. Oh how *I* love thy Law? it is my meditation all the day, 1 *John* 4. 19. We love him because he loved us first.

In Glory, I shall for ever delight in God and do his Law, Job 27. 10. The Righteous will delight himself in the Almighty, he will always call upon God.

IX.

By Nature, I despised all instruction, Prov. 1. 7. The fear of the Lord is the beginning of Knowledge, but Fools despise Wisdom and Instruction.

By Grace, I desire all information, Psalm 86. 11. and 119. Teach me thy way, O Lord, I will walk in thy truth: Unite my heart to fear thy name. Teach me good judgment and knowledge. Thou art good and dost good, teach me thy statutes.

In Glory, I shall attain clear apprehension, 2 Cor 3. 16, 18. Nevertheless the Vail shall be taken away from their heart. And we all with open face, beholding as in a Glass the Glory of the Lord, are changed into the same Image from Glory to Glory.

X.

By Nature, I communicated with the vilest Sinners, Psalm 1. 1. Blessed is the Man that walketh not in the counsel of the ungodly, nor standeth in the way of Sinners, nor sitteth in the seat of the scornful, *Mat.* 24. 48, 49. But if that evil servant

sha

shall eat and drink with the drunken, the Lord shall cut him asunder, *&c.*

By Nature, I keep company with the best Christians, Cant. 1. 7. Tell me, O thou whom my Soul loveth where thou feedest; for why should I be as one that turneth aside by the Flocks of thy companions. *Acts* 9. 26. And when *Saul* was come to *Jerusalem* he assayed to joyn himself to the Disciples, 1 *John* 1. 3. 1. 3. That which we have seen and heard declare we unto you, that ye also may have Fellowship with us: And truly our fellowship is with the Father, and with his Son Jesus Christ.

In Glory, I shall know all Saints and live with them, Luke 13. 28. There shall be weeping and gnashing of Teeth, when ye shall see *Abraham*, and *Isaac*, and *Jacob* and all the Prophets in the Kingdom of God, and you your selves thrust out, *Mat.* 27. 52, 53. And the Graves were opened, and many of the Saints which slept arose. And came out of the Graves after his Resurrection, and went into the Holy City and appeared unto many. 1 *Thes.* 4. 16, 17. For the Lord himself shall descend from Heaven with a shout, with the voice of an Archangel, and with the Trump of God, and the Dead in Christ shall rise first. Then we which are alive, and remain, shall be caught up together with them in the Clouds to meet with the Lord in the Air, and so we shall be for ever with the Lord.

XI.

By Nature, I persecuted Godliness, Acts 26. 14, 15. And when we were fallen to the Earth, I heard a voice speaking unto me, and saying in the Hebrew Tongue, *Saul, Saul,* why persecutest thou me? It is hard for thee to kick against the pricks. And I said, who art thou Lord? And he said, I am Jesus whom thou persecutest.

By Grace I profess it in power, 1 Tim. 6. 12. Fight the good Fight of Faith, lay hold on Eternal Life, whereunto thou art also called, and hast professed a good profession before many witnesses. In

In Glory, I shall have the prize, Phil 3. 14. I press toward the mark for the prize of the high calling of God in Christ Jesus.

XII

By Nature, I was one of the world John. 15. 18. 19. If the world hate you, ye know that it hated me before it hated you. if you were of the world the world would love his own

By Grace, I am chosen out of the world, John. 15. 19. But because ye are chosen out of the world, therefore the world hateth you.

In Glory, I *shall be Separated from the world,* Matt. 13. 49. At the end of the world, the Angels shall come forth, and sever the wicked from among the just, Matt. 25. 32. 33. And before the Son of man shall be gathered all nations, and he shall separate them one from another, as a shepherd divideth his sheep from the goats. And he shall set the sheep on his right hand, but the goats on the left.

XIII

By Nature, I was in darkness Pet. 2. 9. But ye are a chosen generation, a royal priesthood, an holy nation, a Peculiar People; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:

By Grace, I walk in the light John. 8. 12. Then spake Jesus unto them saying, I am the light of the world he that followeth me shall not walk in darkness, but shall have the light of life.

In Glory, I *shall dwell with light* Tim. 6. 13. 16. I give thee charge in the sight of God, that thou keep this commandment until the appearing of our Lord Jesus Christ, who is the blessed and only Potentate, the King of Kings and Lord of Lords. who only hath immortality, dwelling in the light which no man can approch unto, to whom be honour and power everlasting Amen

XIV.

By Nature, I was naked forlorn and unclean Epeh. 16. 4 5, 6.

4. 5. 6. In the day that thou wast born thou wast not washed with water, none eye pitied thee nor had compassion on thee, but thou wast cast out in the open field to the lothing of thy Person.

By Grace, I am clothed with the Robe of Innocency Rev. 29. 9. 7. 8. And I heard as it were the voice of a great multitude, saying Allelujah: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give Honour to him, for the Marriage of the Lamb is come, and his Wife hath made herself ready. And to her it was granted that she should be arrayed in fine Linnen clean and white: For the fine Linnen is the Righteousness of the Saints.

In Glory, I shall be cloathed with immortality, 2 Cor. 2. 4. For in this we groan earnestly desiring to be clothed upon with our House which is from Heaven, that Mortality might be swallowed up of Life.

XV.

By Nature, I was a Stranger, Ephes. 2. 12. At that time ye were without Christ, being Aliens from the Commonwealth of *Israel*, and Strangers from the Covenants of Promise, having no hope, but without God in the World.

By Grace, I am Gods Friend, Isaiah 41. 8. Thou *Israel* art my Servant, *Jacob* whom I have chosen, the seed of *Abraham* my Friend. *John* 15. 10, 13. If ye keep my Commandments ye shall abide in my Love: Even as I have kept my Fathers Commandments and abide in his Love. Greater Love hath no Man than this, that he lay down his Life for his Friend.

In Glory, I shall be his Favourite for ever, Prov. 3. 3. 4. Let not Mercy and Truth forsake thee. So shalt thou find favour, and good understanding in the sight of God and Man, *Prov.* 8. 35. Whoso findeth me findeth Life, and shall obtain favour of the Lord.

By

XVI.

By Nature, I was an Enemy, Rom. 5. 10. For if when we were Enemies we were reconciled to God by the Death of his Son, much more being reconciled, we shall be saved by his Life.

By Grace, I am reconciled, Col. 1. 21, 22. And you that were sometime Alienated and Enemies in your mind by wicked works, yet now hath he reconciled. To present you holy, and unblameable and unreprovable in his sight.

In Glory, I shall be saved, Rom. 5. 10.

XVII.

By Nature, I was condemned, John 3. 18. He that believeth on me is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

By Grace, I am Justified, Acts 13. 29. And by Christ all that believe are justified from all things from which ye could not be justified by the Law of *Moses*, Rom. 3. 24. Being justified freely by his Grace, through the Redemption that is in Jesus Christ.

In Glory, I shall Judge, 1 Cor. 6. 2. Do ye not know that the Saints shall judge the World. *Mat.* 19. 28. And Jesus said unto them, verily I say unto you, that ye which have followed me in the regeneration, when the Son of Man shall sit on the Throne of his Glory, yea also shall sit upon Twelve Thrones, judging the Twelve Tribes of *Israel*.

XVIII.

By Nature, I departed from God, Jer. 17. 5. Thus saith the Lord, Cursed be the Man that trusteth in Man, and maketh Flesh his Arm, and whose heart departeth from the Lord.

By Grace, I draw nigh to God, Heb. 7. 19. For the Law made nothing perfect, but the bringing in

n of a better hope did, by the which we draw nigh unto God.

In Glory, I shall abide with God for ever, 1 Thes. 4. 16, 17. For the Lord himself shall descend from Heaven with a shout, with the voice of an Archangel, and with the Trump of God; and the Dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the Clouds, to meet the Lord in the Air and so we shall ever be with the Lord.

XIX.

By Nature, I was Satans Slave, 2 Tim. 2. 25, 26. If God peradventure will give them Repentance, that they may recover themselves out of the snare of the Devil, who are taken captive at his will.

By Grace, I am the Lords Freeman, 1 Cor. 7. 22. For he that is called in the Lord being a servant is the Lords freeman, *Gal.* 4. 31. So then Brethren, we are not Children of the Bondwoman but of the Free.

In Glory, I shall be a Citizen of Sion, Ephes. 2. 19. Now therefore ye are no more Strangers and Forreigners, but Fellow-Citizens with the Saints, and of the Houshold of God.

XX.

By Nature, I was free from Righteousness, Rom. 6. 20. For when ye were the Servants of Sin, ye were free from Righteousness.

By Grace, I am free through Righteousness. Rom. 3. 25 God hath set forth Christ Jesus to be a propitiation through Faith in his blood, to declare his Righteousness for the remission of Sins that are past, 2 Pet. 1. 1. *Simon Peter* a Servant and an Apostle of Jesus Christ, to them that have obtained like precious Faith with us, through the Righteousness of God, and our Saviour Jesus Christ.

In Glory, I shall reign in Righteousness, Rom. 5. 21. As Sin hath reigned unto Death, even so shall Grace reign through Righteousness unto Eternal Life, by Jesus Christ our Lord

XXI.

By Nature, I *lived in fear*, Rom. 8 15. For ye have not received the spirit of bondage again to fear, *Heb.* 2. 15. Christ will deliver them which through fear of death were all their Life time subject to bondage.

By Grace, I live by Faith. Gal. 2. 20 The life which I now live in the Flesh, I live by the Faith of the Son of God, who loved me, and gave himself for me, 2. Cor. 5. 7. For we walk by Faith, and not by sight.

In Glory, *I shall receive the end of my Faith*, 1 Pet. 1. 8, 9. Ye rejorce with joy unspakeable and full of Glory, Receiving the end of your Faith, even the Salvation of your Souls.

XXII.

By Nature, *I was without hope* Eph. 2. 12. At that time ye were without Christ, being Aliens from the comonwealth of Israel having no hope, and without God in the world,

By Grace, *I Rejoice in hope* Rom. 5. 1. 2. Therefore being Justifyed by faith, we have peace with God through our Lord Jesus Christ. By whom also we have access by Faith into this grace wherein we stand and Rejoyce in hope of the Glory, of God

In Glory, *I shall need no hope*, Cor. 13. 12. For now we see through a glass darkly, but then face to face; now I know in part, but them I shall know even as also I am known.

XXIII.

By *Nature*, I *was without all the promises* Eph. 2. 13. At that time ye are without, & strangers from the Covenants of promise.

By Grace, *I am under all the promises* 2. Cor. 1, 20. For all the promises of God in Christ are yea and in in him Amen. unto the Glory of god by us.

In Glory, I *shall partake of all things promised*, 2 Pet. 1. 4. 11, Whereby are given unto us exceeding great and precious promises. For an entrance shall be given to you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ,

XXIV.

XXIV.

By Nature, I was the child of the Devil and of Hell 1. John. 3. 10. In this the Children of God are manifest and the children of the Devil, whosoever doth not Righteousnes is not of God, Matt. 25. 15. Woe unto you Scribes, and Pharisees, Hypocrites, for ye compass Sea and Land to make one Proselyte, and when he is made, ye make him twofold more, the child of Hell then your selves

By Grace, I am a child of God Gal. 3. 29. 29. For ye are all the children of God by faith in Christ Jesus. And if ye be Christs then are ye Abrahams children and heirs according to the Promise

In Glory, I shall be an Heir of God and of Heaven Rom. 8. 17. And if children then heirs; Heirs of God, joint heirs with Christ: if so be that we suffer with him; that we may be glorified also together. Heb 11. 7. By Faith Noah being warned of God of things not seen as yet, moved with fear prepared an Ark to the saving of his house, by which he condemned the world and became heir of the Righteousnes which is by faith.

XXV.

By Nature, I was in continual danger Matt. 5. 22. But I say unto you, that whosoever is angry with his Brother without a cause, shall be in danger of the Judgment, and whosoever shall say to his Brother Raca, shall be in dauger of the Councel; but whosoever shall say, thou fool, shall be in danger of hell fire

By Grace, I am in continuall safety Psal 4. 8. I will both lay me down in peace and sleep, for thou Lord makest me dwell in safety John. 10. 28. 29. I will give unto them eternal life, and they shall never perish; neither shall any pluck them out of my hand My Father which gave them me is greater than all and none is able to pluck them out of my Fathers hand.

In Glory, I shall be in an impregnable Sanctuary, Isaiah 45. 17. But Israel shall be saved in the Lord with an

an everlasting Salvation: ye shall not be ashamed nor confounded, world without end.

XXVI.

By Nature, I sought to go to Heaven by my own Righteousness, Rom. 10. 3. For they being ignorant of Gods Righteousness, and going about to establish their own Righteousness, have not submitted themselves to the Righteousness of God.

By Grace, I seek to go to Heaven without my own Righteousness, Phil. 3. 8, 9. I count all things but Dung that I may win Christ. And be found in him, not having my own Righteousness which is of the Law, but that which is through the Faith of Christ, the Righteousness which is of God by Faith.

In Glory, I shall be wholy Righteous, Ephes. 5. 27. That he might present it to himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. *Jude* 24, 25. *verses*, Now unto him that is able to keep you from falling and to present you faultless before the presence of his glory with exceeding joy. To the only wise God our Saviour, be Glory, Majesty and Dominion, and Power, both now and ever, Amen.

XXVII.

By Nature, I sought my self only, Phil. 2. 21. For all seek their own, not the things which are Jesus Christs, 2 *Tim.* 3. 2. For Men shall be lovers of their own selves in the last days; Lovers of pleasures more than lovers of God.

By Grace, I seek the Glory of God chiefly, Phil. 1. 11. Being filled with the fruits of Righteousness which are by Jesus Christ unto the Praise and Glory of God. 1 *Cor.* 10. 31. Whether ye Eat or Drink, or whatsoever ye do, do all to the Glory of God.

In Glory, I shall give Praise and Glory wholy to God, Rev. 5. 11, 12, 13. And I beheld, and I heard the voice of many Angels round about the Throne, and the Beasts and the Elders; and the number of them

them was ten thousand times ten thousand, and thousands of thousands; Saying with a loud voice, worthy is the Lamb that was slain, to receive Power, and Riches, and Wisdom, and Strength, and Honour, and Glory, and Blessing. And every Creature which is in Heaven and on the Earth, and under the Earth, and such as are in the Sea, and all that are in them, heard I, saying, Blessing, and Honour, and Glory, and Power, be unto him that sitteth upon the Throne, and unto the Lamb for ever and ever.

XXVIII.

By Nature, I was lost, Luke 19. 10. For the Son of Man is come to seek and to save that which was lost. 1 Pet. 2. 25. For ye were as Sheep going astray, but are now returned unto the Shepherd, and Bishop of your Souls.

By Grace, I am found, Luke 15. 24. For this my Son was Dead, and is alive; he was lost and is found.

In Glory, I shall be at home, 2 Cor. 6. 7. Knowing that whilst we are at home in the Body we are absent from the Lord. Therefore we are willing rather to be absent from the Body, and to be present with the Lord.

XXIX.

By Nature, I know nothing, 1 Cor. 8. 2. And if any Man think that he know any thing, he knoweth nothing yet as he ought know.

By Grace, I know in part, 1 Cor. 13. 12. Now I know but in part.

In Glory, I shall know as I am known, 1 Cor. 13. 12. But then I shall know even as I am known.

XXX.

By Nature, my Services were abominable, Prov. 15. 8. The Sacrifice of the wicked is an abomination to the Lord.

By Grace, My services are acceptable, Prov. 15. 8. But the Prayer of the upright is his delight. 1 Pet. 2. 5.

2.5. Ye also as lively Stones are built up a spiritual House, an Holy Priesthood to offer up spiritual Sacrifices, acceptable to God by Jesus Christ.

In Glory, my services shall be rewarded, Matt. 9.4. Let thine Alms be in secret, and thy father which seeth in secret, himself shall reward thee openly, Matt. 10.41 He that receiveth a Prophet in the name of a Prophet, shall recive a prophets reward; & he that receiveth a righteous man, in the name of a righteous man, shall receive a righteous mans reward.

XXXI.

By Nature, I was like a Beast. Psalm. 73.22. So foolish was *I* and ignorant, I was as a beast before thee.

By Grace I am like a Prince. Gen. 23.6. Hear us my Lord *Abraham*: thou art a mighty Prince among us. Rev.1.6. And hath made us Kings & Preists unto God and his Father, to him be glory and dominion forever and ever. Amen.

In Glory, I shall be like an Angel. Luke. 20. 35. 36. But they which shall be accounted worthy to obtain the Resurrection from the dead, are equal to the Angels and are the Children of God,

XXXII.

By Nature, my body was the Temple of Sin, Rom. 6. 12. Let not sin threfore reign in your mortal body, that ye should obey it in the lust thereof.

By Grace, my Body is the Temple of the Holy Spirit, Rom. 6.19. For as ye have yielded your members Servants to uncleanness and to iniquity; so now yield your Members Servants to Righteousness unto Holiness, 1 Cor. 6.19. Know you not that your Body is the Temple of the Holy Ghost, which ye have of God, and ye are not your own.

In Glory, My Body shall be raised Spiritual, 1 Cor. 15.44. It is sown a Natural Body, it is raised a Spiritual Body.

XXXIII.

XXXIII.

By Nature, I did glory in my shame, Phil. 3. 18, 19 For many walk, of whom I have told you often, and now tell you even weeping, that they are the Enemies of the Cross of Christ: Whose end is Destruction, whose God is their Belly; and whose glory is in their shame, who mind Earthly things.

By Grace, I am ashamed of my Sin, Rom. 6. 21. What fruit had ye then in those things whereof ye are now ashamed, for the end of those things is Death.

In Glory, I shall be without Sin and Shame, Heb. 9. 28. Christ was once offered to bear the Sins of many; and unto them that look for him shall he appear the second time to Salvation.

XXXIV.

By Nature, I was like the dirt and mire, Isa. 57. 10. The wicked are like the troubled Sea, when it cannot rest, whose waters cast up mire and dirt.

By Grace, I am like the Moon in Beauty, Cant. 6. 10. Who is she that looketh forth as the Morning, fair as the Moon, clear as the Sun, and terrible as an Army with Banners.

In Glory, I shall be like the Sun in Glory, Mat. 13. 14. The Righteous shall shine forth as the Sun in the Kingdom of their Father.

XXXV.

By *Nature, I sate in the shadow of Death,* Luke 1. 79 To give light to them that sit in Darkness, and in the shadow of Death, to guide our feet into the way of peace.

By Grace, I do sit virtually in the Kingdom of Life Ephes. 2. 6, 7. And God hath raised us up together in heavenly places in Christ Jesus. That in the Ages to come he might shew the exceeding riches of his Grace in his Kindness towards us through Jesus Christ.

In Glory. I shall sit on his Throne Eternally, Mat. 19. 28, 28. And Jesus said unto them, verily I say unto

to

to you, that you which have followed me in the Regeneration, when the Son of Man shall sit on the Throne of his Glory, ye also shall upon 12 Thrones and shall inherit everlasting Life. *Rev.* 3. 21. To him that overcometh will I grant to sit with me in my Throne, even as I also overcome, and am set down with my Father in his Throne.

The Threefold State

OF A

CHRISTIAN.

I. *By Nature.* II. *By Grace.* III. *In Glory.*

OR,

I. *Out of Christ.* II. *In Christ.* III. *With Christ.*

Paraphrased in Verse.

Ejaculation.

O blessed God, my Lord
When e're my Heart inclines
To sing this spiritual Song,
Or read these useful Lines.

Let me thy Spirits power,
And influences find
That they may be impresst
Upon my Soul and Mind.

Give

Give me an humble frame,
Give me an holy fear,
To think what now I am,
And what before I were.

Unto thy Sacred Throne,
Let these Affections guide me,
To bless thee for that Grace
The Gospel doth provide me.

That I may lay my claim,
To what the Scripture saith,
By sound Experience,
And by unfeigned Faith.

And let my hopes of Heaven
And Glory, truly raise
My Soul to close with these
Reflections of thy Praise.

I.

BY *Nature*, and as out of Christ,
Born of the Flesh was I.
By Grace, and as I stand in Christ,
I'm new born Spiritually.
In Glory, I with Christ shall reign.
And Heavenly freedom have.
Lord! what is Man that thou shouldst care
So vile a wretch to save?

II.

By Nature, Folly did my mind
With quietness inherit.
By Grace, a Warfare I do find,
Betwixt my Flesh and Spirit.
In Glory, Jesus Christ, at length,
All Glorious will make me.
Lord! this strong War's above my strength,
Let not my Christ forsake me.

III.

By Nature, Luſt to ſatisfie;
A Fleſhly War I waged,
By Grace, to walk more ſpiritually,
My Spirit ſtands ingaged.
In Glory, by Chriſts quickening power
Transform'd I wait to be.
Lord what am I, that ſhouldſt caſt
A look of Love on me?

IV.

By Nature, unto Earthly things,
I wholy bent my mind.
By Grace I unto Heavenly things
Do chiefly ſtand inclin'd.
In Glory, Heavenly Viſions,
Mine Eyes ſhall only ſee
Lord! what am I, thou ſhouldſt regard
So poor a Worm as me?

V.

By Sinful Nature, I was Dead
In Treſpaſſes and Sins;
By Goſpel Grace, now quickened,
My Soul to live begins.
In Heavenly Glory, from all ſin
I ſhall be wholy free,
Lord! what am I, that thou haſt been
At ſo great coſt for me?

VI.

By Nature, in iniquity,
I was well pleas'd to lie;
By Grace, I now do ſtrive to walk
In all ſimplicity.
In Glory, I ſhall cleanſed be,
And like my Saviohr pure.
Lord! what great love is this, that thou
Shouldſt ſuch a Wretch endure?

VII.

VII.

By *Nature*, unto Sin and Death
I once did subject stand:
By *Grace*, made free, I now obey
The Spirit of Life's command.
In *Glory*, Christ Triumphed hath
O're Death and Sin for me.
Lord! how should I thy Grace adore
That I thus sav'd should be?

VIII.

By *Nature*, God, his Word, and Law,
I hated as my Foes:
By *Grace*, I with an holy awe
Do fully with them close.
In *Glory*, my desires in full
Delight dissolv'd shall be:
Lord! what am I that e're my sight
Should such blest objects see?

IX.

By *Nature*, ignorant, I did
All Heavenly things despise.
By *Grace*, the precious Word of God,
My Soul doth dearly prize.
In *Glory*, I clear light shall gain,
When Faith is turn'd to sight
Lord! what is Man that thou shouldst chuse
On him to place delight?

X.

By *Nature*, with vile Men I chose,
My chief delight to take;
By *Grace*, the strictest Saints are those
I my Companions make.
In *Glory*, I with Saints above,
And Angels still shall dwell
Lord! raise my Soul to magnifie
This Grace that doth excel.

XI.

By *Nature* I abhor'd the form,
And shew of Godliness;
By *Grace*, I now the power have
And farther still do press.
In *Glory*, the best prize at last
I am in hopes to gain,
Lord! why should all this Grace be cast
Upon a wretch so vain?

XII.

By *Nature*, I was only Earth,
And Earthly things did mind:
By *Grace*, I now from Earth am rais'd,
Yet still I stay behind.
In *Glory*, I from Earth to Heaven
At length shall raised be
Lord! what exceeding love is this
Thou dost bestow on me?

XIII.

By *Nature*, I to Hell was doom'd,
Dark as the blackest Night:
By *Grace*, I am enlightned now
And so a Child of Light
In *Glory*, with immortal Light
I shortly hope to dwell
Lord; by thy Love alone I am
Sav'd from the lowest Hell.

XIV.

By *Nature*, I an helpless Babe,
Lay all defil'd and loath'd:
By *Grace*, and only by God's Grace,
I now am washt and cloath'd.
In *Glory*, with immortal Robes.
I hope I shall be rais'd,
Lord! thy rich goodness to me can
Never enough be prais'd

XV.

By *Nature*, to my Fathers face
A ſtranger I remain'd
By *Grace*, to be my Fathers Friend,
I have at length obtain'd.
In Glory, I his Favourite
Eternally ſhall be
Lord! what tranſcendent Love is this
To ſuch vile duſt as me?

XVI.

By *Nature*, I Gods Enemy was,
A Rebel feirce and wild.
By *Grace*, I through my Saviours bloud
Am fully Reconcil'd
In Glory, with his bleſſed Spirit,
I hope and wait to be
Lord! I would humbly thee adore
Who thus haſt Saved me.

XVII.

By *Nature*, I Gods Laws did hate
And wickedly condemn.
By *Grace*, I through Chriſts Righteouſnes
Will ſtill be Rul'd by them.
In Glory, That triumphant day,
Will my bleſt Saviour bring
Lord! who the goodnes can diſplay
Of my dear God and King;

XVIII.

By *Nature*, I a guilty Soul.
Fled from my God for fear.
By *Grace*, to th' new and Living way
With boldnes, I draw near
In Glory, which approaches faſt
I ſhall with God abide.
Lord! let my Soul this wondrous Love
Never in ſilence hide.

XIX.

By *Nature*, I to Satan was
A willing chained Slave.
By *Grace*, my liberty is gain'd
By Christ I freedom have.
In *Glory*, of new Jerusalem *I*
A Citizen shall be.
Lord! I can't do enough for him,
Who did all this for me

XX.

By *Nature*, from all Righteousnes
I once was wholy free.
By *Grace*, I 'm free to Righteousnes,
Its Servant I would be
In *Glory*, with It I shall reign,
When sin shall tempt no more
Lord! let not all this Grace be lost
Thou hast layed up in store,

XXI.

By *Nature*, Guilt and wrath I saw,
Which made my greif increase.
By *Grace*, I 'm saved from the Law,
By faith I live in Peace
In *Glory*, faith its ends will gain,
I shall be happy then.
Lord! how doth this rich Grace Transcend
The utmost thoughts of men.

XXII.

By *Nature*, my ungrounded hopes
Oft turn'd into despair;
By *Grace*, my Anchor safe I cast,
And hope without all fear.
In *Glory*, I shall all enjoy,
No work for hope in sight;
Lord! I shall only spend my time
In acts of pure delight.

XXIII.

By *Nature*, I no promiſe could
Claim, which doth tend to ſave,
By *Grace*, the Promiſes I apply,
And right to all I have.
In *Glory*, I of promis'd Joys,
Shall plenteouſly partake;
Lord! this diſtinguiſhing love of thine
Is for thy mercies ſake.

XXIV.

By *Nature*, I was born of Sin,
And there my God did find me;
By *Grace*, Chriſt me begat again,
And Heir of Life aſſign'd me.
In *Glory*, I joint Heir with Chriſt
My Lord ſhall ever dwell:
Lord! let me never be intic'd
This Heritage to ſell.

XXV.

By *Nature*, unto wrath and harms,
I daily was expos'd,
By *Grace*, in everlaſting Arms
I ſafely am inclos'd;
In *Glory*, an Eternal Fence
God will about me raiſe;
Lord! put an everlaſting Song
Into my mouth of praiſe.

XXVI.

By *Nature*, by my own good works
The way to Heaven I ſought,
By *Grace*, I ne're will truſt in works,
I do abhor the thought.
In *Glory*, I without a ſpot,
Shall then preſented be,
Lord! I admire my bleſſed Lot
Laid up in Chriſt for me.

XXVII.

By *Nature*, to fulfil my lusts
As my chief end I sought;
By *Grace*, I chiefly study how
God may have honour brought.
In *Glory*, him to bless and praise
My work will shortly be
Lord! with what mighty joy will this
Imployment ravish me?

XXVIII.

By *Nature*, like lost Sheep or Son,
Distresses did surround me;
By *Grace*, when lost, and quite undone,
Sweet Jesus sought and found me.
In *Glory*, to my long'd for home,
Me in his Arms he'll bring
Lord! what high raised Songs become
My Gracious, Glorious King?

XXIX.

By *Nature*, I was wholy dark,
I nothing knew nor learn'd
By *Grace*, I see, and now by me,
Deep Mysteries are discern'd.
In *Glory*, I shall clearly know,
All things as I am known?
Lord! unto all Eternity
Thy Praises shall be shown.

XXX.

By *Nature*, all my services
An evil scent did make;
By *Grace*, my services are right,
And sweet for Jesus sake.
In *Glory*, Not of debt but Grace,
My services he'll Crown:
Lord! What should make thee thus to place
On Man so great renown?

XXXI.

XXXI.

By *Nature*, Sin Gods Image ſpoil'd,
And quite defac'd the ſame;
By *Grace*, ſuch dignity I gain'd
That like a Prince I am.
In Glory, I with bleſſed Saints,
And Angels hope to dwell:
Lord! What great Grace is this to me,
A Firebrand pluckt from Hell?

XXXII.

By *Nature*, Sin and Satan both,
My Members did inherit;
By *Grace*, this Body is Gods Throne,
The Temple of his Spirit.
In Glory, though in vileneſs ſown,
'Twill Spiritually be rais'd:
Lord! for ſuch glorious depths made Known
How ſhould thy Grace be prais'd.

XXXIII.

By *Nature*, I Gods Glory turn'd
To ſhame, and then did boaſt;
By *Grace*, for what I then did with,
I bluſh and loath it moſt.
In Glory, without Sin or Shame,
I ſhall be rais'd on high:
Lord! put me in a gracious frame
Thy Name to magnifie.

XXXIV.

By *Nature*, all defild with ſin
You might my viſage ſee.
By *Grace*, though ſome few Spots I have,
fair as the Moon I be.
In Glory, I ſhall at the laſt
The Suns bright beams outſhine.
Lord why ſhouldſt thou beſtow ſuch Love
On Such black ſouls as mine.

By *Nature*, I 'ith' Region late
Of Deaths dark dreadful shade.
By *Grace*, in lights dominion
To sit down I am made.
In Glory, a most glorious life
Reserv'd in promise lyes.
Lord! lead my soul from strenght to strenght
Such glorious grace to prize.

THE
Scriptures Concord:

Compiled out of the Words of Scripture, wherein is the sum of the Way of Salvation, and Spiritual Things compared with Spiritual.

Question.

WHAT *should you do in the days of your Youth.*

Answer.

Remember my Creator, *Eccles.* 12. 1.

Q. *Who Created you?*

A. God created man, *Gen.* 1. 27.

Q. *Is there but one God?*

A. No, there is but one God, 1 Cor. 8. 6.

Q. *But doth not the Scripture say there are three in Heaven?*

A. There are three that bear witness in Heaven, the Father, the Word and the Holy Spirit, and these three are one, 1 John 5. 7.

Q. *How can these be Three, and yet but one God?*

A. Great is the Mystery, the Son in the Father, and the Father in the Son, and the Spirit of Truth which is sent by the Father and the Son

Son, *John* 14. 11. with 15. 26. and 14. 26.

Q. *Hath any one ever seen God the Father?*

A. No man hath seen God the Father at any time; the only begotten Son who is in the bosom of the Father he hath declared him, *John* 1. 18.

Q. *How did Christ declare him?*

A. He was God manifested in the flesh, 1 *Tim.* 3. 13.

Q. *Is it needful for you to know God the Father and Jesus Christ?*

A. Yes, this is Life Eternal that they might know thee the only true God, and Jesus Christ whom thou hast sent, *John* 17. 3.

Q. *But do not all know there is but one God?*

A. No, the fool hath said in his heart there is no God, *Psalm* 14. 1.

Q. *But he will say there is a God?*

A. Yet all his thoughts are, there is no God, *Psalm* 10. 4.

Q. *But do all the wise Men of the World know God?*

A. No, the world by Wisdom know not God, 1 *Cor.* 1. 21.

Q. *But these profess that they know God.*

A. Yes, they profess that they know God but in works they deny him, *Titus* 1. 16.

Q. *Then all they that seem to know God do not know him?*

A. He that saith he knoweth God, and keepeth not his Commandments, is a lyar, and the truth is not in him, 1 *John* 2. 4.

Q. *How then shall those that are saved come to know God?*

A. They shall be all taught of God, *John* 6. 45.

Q. *What is God?*

A. A Spirit, *John* 4. 24.

Q. *Hath he ever been and will be ever be God?*

A. From Everlasting to everlasting he is God, *Psal.* 90. 2.

Q. *Is there any change in God?*

A. No, in him is no variableness or shadow in turning, *Jam.* 1. 17.

Q. *Can God be compared to any?*

A. To whom will you liken me, or shall I be equal, saith the Holy One, *Isa.* 4. 45.

Q. *Is there any like God?*

A. He

A. He saith I am God and there is none like me, *Isa.* 46. 9.

Q. *But is not Christ like him?*

A. Yes, he is the Image of the invisible God, *Col.* 1. 15.

Q. *How is he the Image of God?*

A. In him dwelleth all the fulness of the Godhead bodily, *Col* 2. 9.

Q. *Is Christ then equal with God?*

A. Yes, he being in the form of God, thought it no robbery to be equal with God, *Phil* 2. 6.

Q. *Should Christ then be honoured as much as the Father?*

A. Yes, all men should honour the Son, even as they honour the Father, John 5. 23.

Q. *Why so?*

A. Because he is the Man Gods fellow, *Zach.* 13. 7

Q. *How can he be Gods fellow being man?*

A. Before the beginning he was with God and was God, *John* 1. 1.

Q. *But was Christ before he came in the flesh?*

A. Yes, he was set up from everlasting, before the beginning, or ever the earth was, *Prov.* 8. 23.

Q. *What did God do before, he made this world?*

A. He chose some in Christ Jesus, *Eph.* 1. 4.

Q. *For what end?*

A. To be the praise of the glory of his grace, *Eph.* 1. 6.

Q. *Is that certain that God hath elected some?*

A. Yes sure; see *Matth.* 24. 22, 24. 31. *Rom.* 8. 33, and 9. 11. 1. *Tim.* 5. 21. and 2. 2, 10. 1 *Pet.* 1. 2. and 2. 1, 10. 2 *Thess* 2. 13.

Q. *To what hath God chosen them?*

A. To obtain salvation by our Lord Jesus Christ, 1. *Thes.* 5. 9.

Q. *Are those whom God hath chosen in Christ Jesus sure to be saved?*

A. Yes, the foundation of God standeth sure: having this seal, the Lord knoweth them that are his, 2 *Tim.* 2. 19.

Q. *How are they sure to be saved?*

A. Because God that cannot lye promised it before the world began, *Tit.* 1. 2.

Q. *Upon what ground did God promise Salvation?*

A. Upon this ground, that

that Christ should make his soul an offering for sin, *Isa.* 53. 10.

Q. *Was it then concluded upon, that Christ should die?*

A. Yes, and therefore he is said to be slain from the foundation of the world, *Rev.* 13 8.

Q. *Then God did purpose that such as should be saved should be saved through Christ?*

A. Yes, he purposed it, and gave his grace in Christ Jesus to them before the world began, 2. *Tim.* 1. 9.

Q. *How was that?*

A. God for his sake loved them with an everlasting love, *Jer.* 31. 3.

Q. *Tell me now, which was first, Christ or the creature?*

A. Christ is the first-born of every Creature, *Col.* 1. 15.

Q. *Do you mean that Christ was born before the world was made?*

A. No, But that God his Father appointed him heir of all things, and sealed him to be Mediator, *Heb.* 1. 2. *John* 6. 27.

Q. *How prove you that*

A. *Because by him all things were made, John* 1. 3.

Q. *Did not God the Father make all things?*

A. Yes, he created all things by Jesus Christ, *Eph.* 3. 9.

Q. *For whom did God make all things?*

A. The Lord made all things for himself, *Prov.* 16. 4.

Q. *Were all things that God made good;*

A. Yes, *Gen.* 1. 10. 12, 18, 21, 25.

Q. *Who was the first Man that was made?*

A. Adam, 1 *Cor.* 15. 47.

Q. *Of what was he made?*

A. Of the dust of the ground, *Gen.* 5. 1.

Q. *In whose likeness made he him?*

A. In his own likeness *Gen.* 5. 1.

Q. *How was that?*

A. Upright, *Eccl.* 7. 29.

Q. Did Adam *abide so*

A. No, he sought out many inventions, *Eccl.* 7. 29.

Q. *What did* Adam *do?*

A. He disobeyed God, *Rom.* 5. 19.

Q. *What*

Q. *What came by* Adam's *disobedience*;

A. Death, *Rom.* 5. 12.

Q. *Upon whom?*

A. Upon all, *Rom.* 14. 18.

Why so?

A. Because all sinned in him, *Rom.* 5. 12.

Q. *Did that one Sin bring judgment upon all?*

A. Yes, by that one Offence Judgment came upon Men to Condemnation, *Rom.* 5. 18.

Q. *Are you then made a Sinner by* Adam's *Sin?*

A. Yes, by that one Man's Offence all are made Sinners, *Rom.* 5. 19.

Q. *How else are you a Sinner?*

A. Behold, I was shapen in inquity, and in Sin did my Mother Conceive me, *Psalm* 51. 5.

Q. *What do all as soon as they are born?*

A. They go astray as soon as they be born speaking lies, *Psal.* 58. 3. *Isa.* 48. 8.

Q. *But how can a Child Sin?*

A. Sin is bound up in the heart of a Child, *Prov.* 22. 26.

Q. *Is the Heart sinful?*

A. All the purposes and desires of Mans heart are only evil every day, *Gen.* 6. 5.

Q. *Then there is much evil in you. but is there any good in you?*

A. In me dwelleth no good thing, *Rom.* 17. 18.

Q. *But are all so bad?*

A. There is none that doth good, no not one, *Rom.* 3. 12.

Q. *What then is the condition of all?*

A. All the World are become guilty before God, *Rom.* 3. 19.

Q. *Can any be saved in that Condition?*

A. No, all have sinned and come short of the glory of God, *Rom.* 3. 23.

Q. *But is there not any one in the World without Sin?*

A. No, there is not a just Man upon Earth that doth good, and sinneth not *Eccl.* 2. 20.

Q. *But cannot any be justified by their own works?*

A. No, by the works of the Law no flesh can be justified in Gods sight, *Rom.* 3. 20

Q. *Why cannot one that doth his best to keep the*

Law,

Law, be justified thereby?

A. Because whosoever keepeth the whole Law, and yet offendeth in one point is guilty of all, *Jam.* 2. 20.

Q. Then if you break the Law but once, you are very miserable?

A. Yes, For it is written, cursed is every one that continueth not in all things which are written in the Book of the Law to do them, *Gal.* 3. 10.

Q. How then can you be saved?

A. Not by works of Righteousness which we have done, but according to his Mercy he saveth us, *Tit.* 3. 5.

Q. How is this?

A. God according to his promise raised unto us a Saviour Jesus, *Acts* 13. 33.

Q. What was he?

A. God with us, *Mat.* 1. 23.

Q. Whose Son was he?

A. The only Son of God, *Luke* 1. 35.

Q. How do you know he was the Son of God?

A. Because God said of him, Thou art my Son, *Mat.* 3. 17.

Q. Was he else?

A. He was declared to be so by his power, *Rom.* 1. 4.

Q. Was Christ Man also?

A. Yes, 1. *Tim.* 2. 5.

Q. How was he made Man?

A. A Virgin conceived and bear him, *Esa.* 7. 14. *Mat.* 1. 23.

Q. How could a Virgin conceive and bear?

A. She was with Child by the Holy Ghost, *Mat.* 1. 18. *Luke* 1. 25.

Q. Was not Joseph *married unto* Mary *Christs Mother?*

A. Yes, yet he knew her not till she had brought forth her first-born Son; and call'd his Name Jesus, *Mat.* 1. 25.

Q. Why is Christ called the Son of David?

A. Because he was made of the Seed of *David* according to the flesh, *Romans* 1. 3.

Q. From what Tribe did Christ spring?

A. It is evident our Lord sprang out of *Judah* *Heb.* 7. 14.

Q. Where was he born?

A. In *Bethlehem*, *Mat.* 2. 1. *John* 7. 42. *Micha* 5. 2.

Q. When

Q. When was Christ born?

A. When the fulneſs of time appointed by the Father was come, *Gal.* 4. 2, 4.

Q. What manner of Man was Christ made?

A. He was made in the likeneſs of other Men *Phil.* 2. 7.

Q. What was he in all things like other Men?

A. Yes, he was in all points tempted as we yet without ſin, *Heb.* 4. 15.

Q. Why was he ſo made?

A. That he might be a merciful and faithful High Prieſt in all things pertaining unto God, to make reconciliation for the Sins of the People, *Heb.* 2. 17.

Q. Was Christ in this World?

A. Yes, he was in the world, *John* 1. 10.

Q. What did he do in the World?

A. He went about doing good, and healing all that were oppreſſed of the Devil: for God was with him, *Act.* 10. 38.

Q. Did Christ commit any Sin in the World?

A. No, he did not ſin, neither was guile found in his mouth, 1 *Pet.* 2. 22.

Q. But was he not made Sin?

A. Yes, for us, 1 *Cor.* 5. 21.

Q. How was that?

A. He bear our ſins, in his own Body, 1 *Pet.* 2. 14.

Q. Why ſhould he bear our ſins?

A. Becauſe he was made a ſurety for us, *Heb.* 7. 22.

Q. What did Christ do?

A. He died for our ſins, 1 Cor. 15. 3.

Q. What death did he die?

A. The death of the Croſs, Phil. 2. 8.

Q. What death was that?

A. A curſed death, for it is written, curſed is every one that hangs upon a Tree, Gal. 3. 13.

Q. By whom was Christ delivered to death?

A. By the determinate counſel and foreknowledge of God, Act. 2. 23.

Q. Who were the men that put Christ to death?

A. The dwellers at *Jeruſalem*, and their Rulers, though they found no cauſe of death in him, yet deſired they *Pilate* that he ſhould be ſlain,

slain, Acts 13. 37, 28

Q. *But did not your sins help to put Christ to death?*

A. Yes, he was Wonuded for our Transgressions, and bruised for our sins, Isa 53. 5.

Q. *Did Christ bear the wrath of God?*

A. Yes, the wrath of God did lye hard on him, Psalm 88. 7. and 89. 46.

Q. *How doth that appear?*

A. Because he hath delivered us from the wrath to come, 1 Thes. 1. 10.

Q. *Was there no other to help us, but only Christ?*

A. No, he looked, and there was none to help, Isa. 63. 5.

Q. *Could not the Law make men perfect?*

A. No, the Law made nothing perfect, Heb. 7. 19. and 10. 11. Rom. 8 3

Q. *Was it needful for Christ to have a body?*

A. Yes, it was of necessity, that this man had somewhat to offer, Heb. 8. 3.

Q. *Why could not Christ save us and not dye?*

A. Without shedding of blood there was no forgiveness, Heb. 9. 23.

Q. *What did Christ intend in laying down his life?*

A. To give it a ransom for many. Matt. 20. 28. Heb. 9. 18.

Q. *For whom did Christ dye?*

A. For all, 2 Cor. 5. 15. Hebrews 2. 14.

Q. *Why did Christ dye for all?*

A. That he might be Lord both of the dead and living, Rom. 14. 9, 11. Phil. 2. 8, 11.

Q. *Did Christ dye to justifie every man and woman in the World?*

A. No,

Q. *How prove you that?*

A. Because they only that believe are justified, Rom. 30. and 5. 9.

Q. *Have the Reprobates any benefit by the death of Christ?*

A. Yes, Christ is the Saviour of their Lives, 1 Tim. 4. 19. with Psal. 36 6. Luke 9. 56. Jo. 1. 9.

Q. *For whom did Christ dye effectually?*

A: For his Church, Eph. 5. 25. acts 20. 28.

Q. *Why did Christ dye for the Church?*

A. Because he loved it, Ephes. 5. 25.

Q. *What*

Q. What were you when Christ Died for you?

A. Sinners, *Rom.* 5. 8.

Q. What kind of Sinners?

A. We were without Christ, Aliens from the Commonwealth of *Israel*, and Strangers from the Covenant of Promise, without Hope, and without God in the World, *Ephes.* 2. 12.

Q. What did Christ do by Dying?

A. He did reconcile both Jews and Gentiles *Ephes.* 2. 16. *Rom.* 5. 10.

Q. What do you mean by Christs reconciling you unto God?

A. That now in Christ Jesus, we who sometimes were afar off, are made nigh by the blood of Christ, *Ephes.* 2. 23.

Q. But was God the Father willing to be reconciled?

A. Yes, he was reconciling the World unto himself, not imputing their sins unto them, 2 *Cor.* 5. 19.

Q. How oft did Christ offer himself?

A. Once, in the end of the World, *Heb.* 9. 26.

Q. Is there any more sacrifice to be offered for sin?

A. No, there is no more offering for Sin, *Heb.* 10. 18.

Q. Hath Christ then offered a perfect sacrifice.

A. Yes, by that one sacrifice he hath perfected for ever them that are sanctified, *Heb.* 10. 4.

Q. How could the sacrifice of Christ, being but one, do away the Sins of so many?

A. Because it was offered by the Eternal Spirit, *Heb.* 9. 4.

Q. Can they be condemned for whom Christ Died?

A. No, who is he that condemneth, it is Christ that Died, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us, *Rom.* 8. 34.

Q. Now Christ is gone into Heaven, what hath he obtained?

A. Eternal Redemption, *Heb.* 9. 12.

Q. From what hath God Redeemed you?

A. From the Curse of the Law, *Gal.* 3. 13. *Rom.* 7. 6.

Q. Cannot the Law require perfect obedience of you?

A. No,

A. No, Christ is the end of the Law, for Righteousness to every one that believeth, *Rom.* 10. 4.

Q. *What must you do to be saved?*

A. Believe on the Lord Jesus Christ, *Acts* 16. 31.

Q. *Why should you believe in Jesus Christ?*

A. Because it is Gods Commandment, 1 *John* 3. 2, 3.

Q. *What must you believe?*

A. That Christ loved me, and gave himself for me, *Gal.* 2. 20.

Q. *Why do you believe that Christ Died for you?*

A. Because he Died for the ungodly, *Rom.* 5, 6.

Q. *What ground is that for you to believe?*

A. Because Christ justifieth the ungodly, *Rom.* 4. 5.

Q. *Must you then as a sinner, look to be justified by Christ?*

A. Yes, while we seek to be justified by Christ, we our selves also are found sinners, Gal 2. 2, 17.

Q. *Do you not presume being such a sinner, to believe in Christ?*

A. No, but submit unto the righteousness of God, Rom. 10. 3.

Q. *Shall you not be shamed for this your believing on Christ?*

A. No, For the Scripture saith, whosoever believeth on him shall not be ashamed, Rom. 10. 11.

Q. *What danger is there to him that believeth not?*

Q. He that believeth not shall be damned, Matt. 16. 16.

Q. *What benefit hath he that believeth?*

A. He receiveth the forgiveness of his sins, Acts 10. 43.

Q. *Are any of the believers sins unforgiven?*

A. No, He that believeth is justified from all things, Acts 13. 39.

Q. *Do not all believe?*

A. No, all men have not Faith, 2 Thess. 3. 3.

Q. *Why do not all believe on Christ?*

A. Because all do not hear him, Rom. 10. 16.

Q. *But was not the Gospel Preached to more than do believe?*

A Yes, but they have

not

not all obeyed the Gospel, Rom. 10. 16.

Q. *What hindred them them to believe?*

A. The devil hath blinded the minds of them which believe not, lest the light of the Glorious Gospel of Christ, who is the image of God should shine unto them, 2 Cor 4. 4.

Q. *Can you of your self believe?*

A. No, Faith is the Gift of God, Eph. 2. 8.

Q. *How doth it appear that you cannot believe?*

A. Because we are not sufficient of our selves to think any thing as of our selves, but our sufficiency is of God, 2 Cor. 3. 5.

Q. *Are you of your self willing to believe?*

A. No, it is God that worketh in us both to will and to do, Phil. 2. 13.

Q. *Hath God promised that you shall believe on Christ?*

A. Yes, he saith, in his Name shall the Gentiles trust, *Mat.* 12. 21. *See John* 6. 37. and 12. 32.

Q. *How were you brought to believe?*

A. By hearing the word of the Gospel, Rom. 10. 15.

Q. *What part of the word did you then hear?*

A. Concerning Jesus Christ and him Crucified 1 *Cor.* 2. 2.

Q. *What did you receive in the Gospel.*

A. The Spirit, *Gal.* 3. *Acts* 10. 44.

Q. *How were you after you had received the Spirit?*

A. Willing, *Ps.* 110. 3.

Q. *What did you then?*

A. I cryed, Lord what wilt thou have me to do, *Acts* 9. 6.

Q. *What did God do further for you?*

A. He granted me Repentance unto Life,

Q. *What is to Repent?*

A. To turn to God *Acts* 2. 2.

Q. *What moved you to Repent?*

A. Christs calling sinners to Repentance, *Mat.* 13.

Q. *Was it his Justice or Goodness that did first move you to Repent?*

A. His Goodness, *Rom.* 2. 4.

Q. *How was that?*

A. I looked on him whom

whom I had pierced, *Zach.* 12. 10.

Q. What did that work in you?

A. Sorrow because of him, *Rev.* 1. 7.

Q. What kind of sorrow was it?

A. Godly sorrow, 2 *Cor.* 7. 10.

Q. Do you acknowledge your sins?

A. Yea, I acknowledge my transgression, and my sin is ever before me, *Psalm* 51. 3.

Q. How do you acknowledge your Sin?

A. I say unto God, Father I have sinned against Heaven, and against thee, I am no more worthy to be called thy Son, *Luke* 15. 21.

Q. But do you know your vile condition by Nature?

A. Behold I am vile what shall I answer, *Job* 40. 4.

Q. What, do you not see your vileness?

A. I hate my self in my own sight, for all the evils I have committed, *Ezek.* 20. 43.

Q. What change besides do you find in you?

A. The Body is dead because of sin, but the spirit is life because of Righteousness, *Rom.* 8. 10.

Q. But are you without Sin?

A. If we say that we have not sin, we deceive our selves, and there is no truth in us, 1 *John* 1. 8.

Q. Doth your Sin trouble you?

A. O wretched Man that I am, who shall deliver me from this body of Death, *Rom.* 7. 24.

Q. What do we consider of when we Sin?

A. That we have an Advocate with the Father, Jesus Christ the Righteous, 1 *John* 2, 1, 8.

Q. What promise do you look on when you have sinned?

A. God saith, I will be merciful to their unrighteousness, and their Sins and their Iniquities will I remember no more, *Heb.* 8. 12.

Q. But doth not the Law take hold on you after you have sinned?

A. No, for what the Law saith, it saith to them that are under the Law, *Rom.* 3. 19.

Q. But are you not under the Law?

A. No

A. No I am become Dead to the Law by the Body of Christ, *Rom.* 6. 4, 14.

Q. Do you deny the use of the Law?

A. No the Law is Holy and the Commandments Holy, and Just, and Good, *Rom.* 7. 12.

Q. Did you ever find any benefit by the Law?

A. O yes, for I had not known Lust, except the Commandment had said, thou shalt not covet, *Rom.* 7. 7.

Q. What other benefit did you obtain by the Law?

A. Sin by the commandment became exceeding sinful, *Rom.* 7. 13.

Q. But now you being a believer, are you at all under the Law?

A. Yes, under the Law to Christ, 1 *Cor.* 9. 21.

Q. How is that?

A. I am bound to serve Christ in newness of spirit, and not in the oldness of the Letter, *Rom.* 7. 6.

Q. Clear that?

A. Being now delivered out of the hands of my Enemies, I am to serve him without fear in Holiness and Righteousness, all the days of of my life, *Luke* 17. 4.

Q. What moves you to serve Christ?

A. The love of Christ, 2 *Cor.* 5. 14.

Q. How do you find Christs Commandments?

A. Easie and not grievous, *Mat.* 11. 26. 1 John 5. 3.

Q. Do you fulfil the Righteousness of the Law?

A. Yes, the Righteousness of the Law is fulfilled in us who walk not after the flesh but after the Spirit, *Rom.* 8. 4.

Q. What law do you fulfill?

A. The Royal Law, *Jam.* 2. 8.

Q. What law is that?

A. Love, *Mat.* 22. 37.

Q. Who do you love?

A. God and his Children, 1 John 5. 22.

Q. Do you by Love fulfil the Law?

A. Yes, Love is the fulfilling of the Law, *Rom.* 13. 10.

Q. But is the whole Law comprehended in loving God and his Children?

A. Yes, upon these two Commandments hangeth

angeth the Law and the Prophets, *Mat.* 22. 40.

Q. How do you know you do not depend upon keeping these commandments?

A. Because I see all my Righteousness as filthy rags, *Esa* 54. 6.

Q. But have you not joy and peace from your keeping of those Commandments?

A. No but by believing, *Romans* 15. 13.

Q. Are you able to believe that Christ is yours and you are his?

A. Yes, my beloved is mine and I am his, *Cant.* 2. 16.

Q. How do you know that?

A. By the Spirit which he hath given us, 1 *John* 3. 24.

Q. What doth that Spirit?

A. Bear witness with our Spirits that we are the children of God, *Rom.* 8. 16.

Q. Doth not your own heart Condemn you?

A. No.

Q. What sign is that?

A. That we have boldness to God, *Gr.* 1 *Jo* 3. 21.

Q. What to do?

A. To call him Father, *Gal.* 4. 6.

Q. But were you assured at your first believing or since?

A. Since we believed we were sealed with the Holy Spirit of promise, *Ephes.* 1. 13.

Q. But what fruit of the Spirit do you find in you?

A. Love, Joy, Peace, Long-Suffering, Gentleness, Goodness, Faith, Meekness, Temperance, *Gal.* 5. 22, 23.

Q. But do you not still fear your condition?

A. No, God hath not given us the Spirit of fear, but of power, love and a sound mind, 2 *Tim.* 1. 7

Q. Why, are you never temped to doubt?

A. Yes, but this is my infirmity, *Ps.* 77. 10.

Q. What do you when you are temped to doubt?

A. I stagger not at the promise of God through unbelief, Ro. 4. 20.

Q. How can you believe when you see nothing but sin in you?

A. Faith is the evidence of things not seen, Heb. 11. 1.

Q. How

Q. *How then do you live?*

A. By Faith, Heb 10. 38. Gal. 2. 10.

Q. *How is that?*

A. I am confident that nothing is able to seperate me from the love of God which is in Christ Jesus my Lord, Rom. 8. 38, 39.

Q. *How do you know that God will continue to love you?*

A. Because he having loved his own, loveth them to the end, John 13. 1.

Q. *How else*

A. Christ Promiseth we shall abide in his love, John 15. 10,

Q. *But may you not commit sin, and so fall away*

A. But the Lord it faithful who will establish us, and keep us from evil, 2 Thes. 3. 3.

Q. *What if you do fall?*

Q. Though we fall yet we shall not utterly be cast down, for the Lord upholdeth us with his hand, Psal 37. 24.

Q. *What doth the Lord do when you fall;*

A. Heal our backslidings, Hos. 14. 4.

Q. *What Scriptures are there to prove you shall not fall utterly?*

A. See Matth. 24. 24. Phil. 2. 6. 1 Pet 1. 5. Rom. 8. 1. and 6. 22. and 8. 30. Eph 4. 30. and 5. 27. Heb 12. 2. 1 Pet. 1. 23. Prov. 24. 16. 1 John 3. 9. Jude 5. 24. Matth 7. 24, 25.

Q. *What promises are there that you shall not fall?*

A. See John 10. 27, 28, 29. and 4. 14. and 3. 36. and 5. 24. and 6. 40 47, 54. and 14. 16. 1 Cor. 1. 8. 1 Pet. 2 6. and 2. 1. 10. 1 Sam. 12, 22. Psalm 49. 19. Prov. 10. 30.

Q. *Seeing you cannot utterly fall from grace may you not take liberty to sin?*

A. No, God forbid, Rom. 6 15.

Q. *What then does it move you to do?*

A. To hold fast the profession of our faith without wavering, Heb. 10 23.

Q. *What do you profess?*

A. Godliness, 1 Tim 2. 20.

Q. *What is godliness?*

A A living unto God, Gal 2. 20.

How

Q. How do you live to God?

A. By doing all to the glory of God, 1 Cor. 18 13.

Q. Are all godly that profess godliness?

A. No, some have a form of godliness, but deny the power thereof, 2 Tim 3. 5.

Q. Who have the power of Godliness?

A. Those who worship God in the spirit and rejoyce in Christ Jesus, and have no confidence in the flesh, Phil. 3. 3.

Q. How are such outwardly known?

A. They walk in all the Commandments and ordinances of the Lord blameless, Luke. 1. 6.

Q. What promises are made to godliness?

A. Godliness hath the promise of the life that now is, and of that which is to come, 1 Tim 4. 8.

Q. What is a special promise concerning this life?

A. That all things shall work together for good, for them that love God, Rom. 8. 28.

Q. Is it enough for you to be godly?

A. No, but we must grow in [illegible] and in the knowledge of the Lord and Saviour Jesus Christ, 2 Pet 3. 18.

Q. How do you grow?

A. We forget those things which are behind, and reach forth unto those things which are before, Phil. 3. 13.

Q. What have you learned?

A. I have learned in whatsoever state I am therewith to be content, Phil. 4. 11.

Q. What do you labour for?

A. That whether present or absent we may be accepted of Christ, 2 Cor. 5. 9.

Q. What must you look for if you live godly in Christ?

A. To suffer persecution, Tim. 3. 12.

Q. Why so?

A. Because we are appointed thereunto, 2 Thes. 3. 3.

Q. Why should you suffer?

A. Because Christ suffered also for us, leaving us an example that we should follow his steps, 1 Pet 2. 21.

Q. What care should you have in sufferings?

A. That we suffer for

well doing, and not for evil-doing, 1 Pet. 3. 17.

Q. What comfort have you if you be called to suffer?

A. That if we suffer for Christ, we shall also reign with him, Tim. 2. 12.

Q. How should you carry your self in sufferings?

A. Full of the joy of the Holy Ghost, and patience, 1 Thess. 1. 6. Rom. 12. 17.

Q. But if your sufferings be great, you cannot rejoyce?

A. Yes, as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ, 2 Cor. 1. 5.

Q. Are you to resist those that persecute you?

A. No, Matth. 5. 39.

Q. What are you then to do?

A. To do good to them that hate us, and pray for them which despitefully use us, and persecute us, Mat. 5. 44.

Q. Are you afraid that you cannot suffer?

A. No, for it is given us in the behalf of Christ not only to believe, but also to suffer for his sake, Phil. 1. 29.

Q. But do you trust in your own strength?

A. No, we have the sentence of death in our selves, that we should not trust in our selves, but in God, who raiseth the dead, 2 Cor. 1. 9.

Q. Must all men dye?

A. Yes, it is appointed unto all men once to dye, Heb. 9. 27.

Q. What becomes of those that dye?

A. The body returns to the earth as it was, & the spirit unto God who gave it, Eccl. 12. 7.

Q. Are the spirits of the godly in heaven before the Resurrection?

A. Yes, the spirits of just men are made perfect, Heb. 12. 23.

See 1 *Thes.* 4. 14. *Luk.* 23 43. *Act.* 7. 5. *Luk.* 16. 23

Q. Are the Spirits of the wicked in Hell before the Resurrection?

A. Yes, they suffer the vengeance of Eternal Fire, *Jud.* 5. 7. See *Prov.* 9. 18. 2 *Pet.* 2. 4. *Luke*

Q. What do you believe concerning the Resurrection?

A. That there will be a Resurrection of the Dead, both of the Just and Unjust, *Acts* 24. 15.

See

See *John* 5. 28, 29. and 9. 44, 55. and 11. 24 25. *Mat.* 21. 31, 32. *Acts* 4. 2. and 23. 6. and 24. 21. 1 *Cor.* 6. 14. and 24. 14. *Heb.* 6. 2. and 11. 35. *Dan.* 12. 3. *Esa.* 26. 12. *Job* 19. 25, 27.

Q. How are the Dead raised?

A. In a moment, in the twinkling of an eye, at the last trump, for the Trumpet shall sound and the Dead shall be raised incorruptible, and we shall be changed, 1 *Cor.* 15. 52.

Q. *How will the Bodies of the Godly be changed?*

A. Christ will change them that they may be fashioned like unto his glorious Body, *Phil.* 3. 21.

Q. How will that be?

A. Corruption must put on incorruption, and mortal must put on immortality, 1 *Cor.* 15. 33.

Q. What followeth the Resurrection?

A. Eternal Judgment, *Heb.* 6. 2.

Q. What will the day of Judgment be?

A. Of that Day and Hour knoweth no Man, *Mat.* 24. 36.

Q. Who must come to Judgment?

A. All must appear before the judgment seat of Christ, 2 *Cor.* 5. 10.

Q. Who will judge them?

A. Christ is ordained of God to be the Judge of quick and dead, *Act* 10. 42.

Q. According to what must they be judged?

A. According to what every one hath done in the body, whether it be good or bad, 2 *Cor.* 3. 10.

Q. Will every thing be brought to Judgment?

A. Yes, God will bring every work into judgment, with every secret thing whether it be good or whether it be evil, *Eccles.* 12. 14.

Q. How will Christ Judge?

A. Without respect of persons, 1 *Pet.* 1. 17.

Q. But will there be no difference made at all?

A. Yes, between the Righteous and the Wicked, between him that serveth God, and him that serveth him not, *Mal.* 3. 18.

Q. What will the difference be?

A. To the Righteous Christ will appear the second time without Sin to Salvation, *Heb.* 9. 28.

Q. How will he appear to the wicked?

A. In flaming fire, rendring vengeance on them that know not God and that obey not the Gospel of our Lord Jesus Christ, 2 Thes. 1. 8.

Q. How will this difference be made manifest?

A. Before Christ shall be gathered all Nations, and he will separate one from another as a shepherd divideth his Sheep from the Goats, *Mat.* 25. 33.

Q. Will the Godly be afraid in that day?

A. No, they will have boldness, 1 *John* 4. 17.

Q. How will it be with the wicked?

A. They will cry to the Mountains and Rocks, fall on us, and hide us from the face of him that sitteth upon the Throne, and from the wrath of the Lamb, *Rev.* 6. 16.

Q. What honour shall the Saints then have?

A. They shall judge the World, 1 *Cor.* 6. 2.

Q. What shall the wicked have?

A. Shame and everlasting contempt, *Dan.* 12. 2.

Q. Wherein will the happiness of Saints be?

A. To be ever with the Lord, 1 *Thes.* 4. 7.

Q. What will be the misery of the wicked?

A. To be punished with everlasting destruction from the presence of the Lord, and from the glory of his power, 2 *Thes.* 1. 9.

Q. Shall some Saints have greater glory than others?

A. Yes, they that turn many to Righteousness shall shine as the Stars for ever and ever, *Dan.* 12. 3.

Q. Shall some of the wicked have greater punishment than others?

A. Yes, some shall have greater damnation, *Luke* 20. 47.

Q. How great will the happiness of Saints be?

A. Eye hath not seen, nor Ear heard, neither hath it entred into the heart of Man the things which God hath prepared for them which that love

love him, 1 *Cor.* 3. 9.

Q. *How great will the punishment of the wicked be?*

A. They shall be cast into a furnace and lake of fire and brimstone, with the Devil and his Angels, where will be weeping and gnashing of Teeth, and Torment for ever, *Mat.* 13. 50. *Rev.* 21. 8. *Mat.* 25. 45. *Luke* 16. 24.

Q. *What should the Saints do when they consider this?*

A. Rejoyce in hope of the Glory of God, *Romans* 5. 2.

Q. *What should the wicked do when they consider this?*

A. They should be forewarned and flee from the wrath to come.

The Character of a True Christian.

I. A True Christian is one that hath had clear convictions of *Sin*, (especially his *Master* sin and unbelief) and of *Christ*, that is, the want and worth of him, and of *Judgment*, that is, of punishment, as the due desert of sin, *John* 16. 8.

II. He is unbottomed and broken off from himself, he hath no confidence in himself, his Birth, Education, Parts, Performances, and best works are impure and imperfect in his own sight, *Phil.* 3. 3. *Isa.* 64. 6.

III. He is hardly brought to believe, he hardly believes that he doth believe, and hardly casts away his confidence, when he doth once truly believe.

IV. Upon self suspicion he doth greatly desire to be searched, and doth earnestly search himself, *Psal.* 139. 1. and last, and *Ps.* 77. 6.

V. He doth resolve never to go on in any sin, or neglect any duty.

VI. He prays to God most against his *dearest* & *master sin*, and praises most when he hath power against it.

VII. He never repents for any sin he hath forsaken, for any good he hath done, or for any affliction he hath suffered for Christ.

VIII. He hath Love to all Christians, and seeks Unity among all, and makes Union and Godliness the ground of his fellowship and Communion, *Phi.* 1. 5. 1 *Pet.* 2. 17. *Rom.* 14. 4. 1 *Cor.* 1 9, 10.

IX. In reading the Scripture he observes what helps on his holiness, and teacheth self-denial as well as what increaseth knowledge.

X. He cares not what he hath, whither he goes, nor what he suffers with Christ, and for him without sin.

XI. His Faith helps on his holiness, and his holiness helps up his Faith.

XII. Though he always resolves to follow Christ through every *condition*, yet he much suspects and fears that he shall not be able to hold out.

XIII. He seeks and prizes holiness to serve God here, as much as happiness hereafter.

XIV. He fears God and Sin, more than Men and suffering, *Gen* 39. 9. *Dan.* 3. 17, 18.

XV. He neglects not his duty though he knows there is great danger in doing of it, *Deut.* 6. 10.

XVI. He is one that is careful to lay in, and to get true grace in his heart, as well as in his profession; as the wise Scribe *Mat.* 13. and wise Virgin. *Mat.* 25.

XVIII. He can and dare do nothing against the Truth. 2 *Cor.* 13. 8. especially if he knows it.

XVIII. He cleaves to the Lord, and follows after the Lord fully in the worst times, and when others forsake him. *Numb.* 14. 24. *John* 6. 68.

XIX. He respects all, and reject none of Gods Commandments, *Psalm* 119. 6. 2 *Sam.* 22. 23.

XX. He takes patiently and thankfully, the harshest words, and the hardest dealings of God, 1 *Sam.* 3. 18. 2 *Kings* 20. 19. *Job.* 1. 14. to the end.

XXI. He is much affected with, and afflicted for the

the sufferings of the Godly, and the sins of the wicked; as were *David*, *Jeremiah*, *Lot*, *Paul*, &c.

XXII. He is one that when he is recovered from his former back-sliding, remembers his former good condition and prizes it, and praises God, and hates his sin more than he did before, *Hos.* 2. 7. and 14. 2, 3. 8.

XXIII. He seeks and esteems sincerity more than any garnishing gifts, and prizes plain and poor Christians that are honest and upright more than they that have parts and wealth if they be less sincere.

XXIV. He is one that exerciseth a good Conscience in all things.

XXV. He is one that fears God, and his Name, and desires Grace for Grace sake, *Neh.* 1. 11.

XXVI. He is one that prays at his first Conversion, *Acts* 9. 11. God hath no still-born Chidren.

XXVII. He beholds Christ in the deepest affliction, as well as in the most spirituall Ordinance.

XXVIII. He believes he shall sooner overcome his outward Enemies by Praying for them, than by praying against them.

XXIX. He prefers Christ before self, and suffering before sinning

XXX. He desires to live so *holy* that he may keep Christ in Heaven *undispleased*; the spirit within him *ungrieved*, his conscience *undefiled*, *unwounded* and *unfeared*, his profession *unstained*, his brethren *unoffended*, and poor sinners *unstumbled*.

XXXI. His care is to wait on God, to walk with God, to work all his works in and for God, to bring his will to submit to the will of God in all things, to glorifie God, and to gain good to himself by all he doth and suffereth, to do what good he can to others, and receive what good he can from other Christians, to deny himself, and to be found in Christs Righteousness without his own, *Phil.* 3. 9.

XXXII. A true Christian will desire to be freed from, 1 Doubts of his Eternal Condition. 2 From the power of Corruption. 3 From the Fire of the Law-

in his Conicience. 4 From the fierce Temptation of Satan. 5 From Scruples in matters of Opinion. 6 From wicked Places and Persons where he can neither do nor receive good, nor be without danger of Evil. 7 From a bad frame of Heart, as hardness, straightness, Lukewarmness. 8 From the Fear of Death

XXXIII. A true Christian desires, 1 To know God in Christ. 2 To know himself in Christ. 3 To know Christ in him. 4 To know himself as he was without Christ, *Eph.* 2. 12. 1. *Tim* 1. 13. Wicked and wretched in respect of sin, unwilling to do good, and weak in respect of good, *Rom.* 2. 9, 10, 11. and 7. and 5. 6.

A Short Directory for the Great, Necessary and Advantagious Duty of Self-Examination, whereby a serious Christian may every Evening Examine himself.

Translated out of Low Dutch *for the benefit of the* English.

I. *Questions relating to Religious Exercises.*

I. HAve I had any sensible Communion with God in the Exercise?

II. Have I not neglected my private, nor my Family Duties.

III. Have

III. Have I not omitted Reading the Word of God?

IV. Have I not omitted Holy Meditations concerning, 1. The Word preached: 2. Concerning God: 3. Concerning Christ: 4. Concerning Sin: 5 Concer ning Scriptures, the Word of God: 6. Providences, the Works of God: 7. About my Duties: 8. About Death: 9. About the last Judgment: 10. About Hell: 11. About Heaven, *&c.*

V. Have not I been careless and formal in Prayer, either private in the Closet, or in Family Prayers, and performed the same out of custom, and not out of love and affection to the Duty?

VI. Have I not been careless and superficial in reading the Word, but serious and zealous to pray for a blessing, for increase of Life and Light by that Duty?

VII. Have I not for haste in worldly business cut my Prayers short off, or lain upon my bed for idleness, when I should have been upon my Knees?

VIII. Have I after duty gone upon my Watch-Tower, to look out and watch for a Blessing, and the Fruits of my Duties?

II. *Questions relating to Sins and Temptations.*

I. HAve *I* guarded against and feared Temptations, or have *I* heedlesly rushed among them?

II. What Temptations have I this day striven against and conquered?

III. Have I this day done nothing against or contrary to my knowledge, *&c.* or have I not sinned with full purpose and resolution?

IV. Do *I* not knowingly live in a course of sin, whether of Omission or Commission?

V. Have I carefully kept my self from my iniquity, or have I again relapsed into it?

VI. Have I given any man an occasion of Offence, or been offended unjustly by any this day?

VII. Does not sin lie light upon my heart, so that the Gospel and Grace, and the Promises are less sweet and precious to me?

VIII. When I fell into any sin, did I seriously without delay rise again by Repentance, and neither palliated or extenuated my sin?

III. *Questions relating to the Thoughts of the Heart.*

I. HAve I kept my heart in a serious, spiritual and Holy Frame, so to be ready at all times for the exercise of holy duties, and so have gone from one Duty to another?

II. Have I had the Lord always before my Eyes, and especially have my thoughts been of him when I awaked?

III. Hath Eternity made any impressions on my heart, and have I set Death and Judgment, with the consequences thereof, before my Eyes?

IV. Have I made Conscience of vain, idle and wandring thoughts, and guarded against them?

V. Have I been serious and frequent in holy and heavenly ejaculations all the day, and so walked with God in all my Affairs?

VI. Have I endeavoured when private and solitary to order and govern my thoughts holily?

IV. *Questions relating to Silence, and the use of the Tongue.*

I. HAve I bridled my Tongue from vain, unnecessary, angry and preverse Words?

II. Have I not spoken Evil of any man behind his back? or did the Lord call me by discovering of the Wickedness of another, to advance and further my Neighbours Interest?

III. Have I with reverence used the Name and word

Word of God, and ſpoken thereof to the Edification of others, and my ſelf at home and abroad, at my riſing up and lying down?

IV. Have I always ſpoken the Truth, and no ſometimes made Lies or half Lies?

V. Have *I* been ſilent when the Lord called me to ſpeak for his Glory, and the Edification of others?

VI. Have I ſpoken when I ſhould have been ſilent?

V. *Queſtions relating to Eating and Drinking.*

I. HAve I ſeriouſly and zealouſly before Meat craved a bleſſing (& with the ſame Devotion) returned Thanks? or have I done it out of Cuſtom and Faſhion only?

II. Have I eat or drank with fear, and to the glory of God? or did I ſit down to Table with no better deſign than the Beaſts of the Feild have, to ſatisfie Hunger and Thirſt?

III. Have I not been immoderate in my eating and drinking, even to Surfeiting and Overcharging my Stomach?

IV. Have I not riſen from Table without ſpeaking of the Name of God, or of his Word? yea without once thinking thereon with delight?

VI. *Queſtions relating to our Callings.*

I. HAve *I* this day, in the Duties of my Calling, had reſpect to the Lord, and ſerved him?

II. Have I been diligent in it, or idle & lazy;

III. Have I dealt juſtly and honeſtly in my Calling, have I cheated no man no manner of way, but done to every one as I would they ſhould do to me?

IV. Have I not broken my Promiſes in my Calling, but been as good as my word?

V. Have I not overladen and overcharg'd my ſelf with worldly Affairs, and been immoderately Anxious, Solicitous and careful about them to the diſadvant-

disadvantage and neglect of my Soul?

VII. *Questions relating to our Carriage among others.*

I. HAve I carried and behaved my self as a Christian ought to do, in reference to Superiors and Inferiors, Juniors and Seniors, and my Equals?

II. Have I not neglected some duties to them to whom I have particular relation? or have I done nothing contrary to my Duty to such, but duly and truly discharged them?

III. Have I (being a Father or Mother) taken care first for the Souls, and then for the bodies of my Children, and wrought for them?

IV. Have I (being a Child) honoured my Father and Mother? have I loved, been obedient and thankful to them?

V. Have I (being a Husband) been careful for the Soul and Body of my Wife and loved her?

VI. Have I (being a Wife) loved, honoured and obeyed my Husband, and heartily cared for his and the Families good, *&c.*

VII. Have I (being a Master or Mistress) been careful for the Souls and Bodies of my Servants, and given them good Exhortations, Reproofs and Examples?

VIII. Have I (being a Servant) honoured and obeyed, been true and diligent in my Masters concerns, as a Christian ought to do?

IX. Have I (being a Ruler either in Church or State) been conscientious to do the duties of my place?

X. Have I (being a Subject in the State, and a Member in the Church) carried my self as becomes a Christian towards the Magistrate, the Minister highly respecting them; being subject and obedient to them, and praying for them?

VIII, *Questions relating to our Time and Opportunities.*

I. HAve I this day redeemed Time for the good of my Soul, as esteeming it precious?

II. Have I not slept too long, and more than was necessary, so that my Exercise, in private or in the Family must be shortned, or some necessary or profitable Work omitted?

III. Have I not mispent my time with idle unnecessary and fruitless Discourse, or with unnecessary and unreasonable Reflections?

IV. Have I not fed many idle and vain Imaginations and Thoughts, which time might have been improved to the advantage of my Soul?

V. Have I redemed time from all those long and unnecessary visits, or from long and tedious Meals?

VI. Have I not lost time with too much and long Discourse about wordly Things, or by doing more about them than was necessary?

VII. Have I diligently improved my time this day for God, and for my Eternal Salvation, striving to take Heaven by violence?

VIII. Have I not this day omitted some incumbent Opportunity whereby I might have improved my Talent, and done good to the Souls or Bodies of others, either by Words or Works of Civility or Mercy?

IX. Have I constantly observed every opportunity to the good of my Soul, either to my instruction or reproof, or to excite to more diligence?

IX. *Questions relating to good Company.*

I. HAve I chosen good and holy People for my Companions, and that because they are such and for a good end?

II. Have I endavoured to excite such by my Example, and in Spiritual Conferences to Love and Good

Works? III. Have I carried my self towards them as loving them with a Hearty and Brotherly affection, and peaceably?

IV. Have I delighted in their Company, and rejoyced over their Prosperity?

V. Have I born their infirmities and covered them or done the contrary?

VI. Have I been advantagious to them with Admonitions, Consolations, Reproofs, Counsel and other Service? and have I fought the like advantage from them, and found it?

X. *Questions relating to Bad Company*

I. HAve I carried my self prudently and wisely among the Ungodly, so that they have not been a snare to me, nor have they done me any damage?

II. Have I carried my self so holily, that I have not been a Stone of stumbling to any of them, but a good Example and Conviction?

III. Have I been serious, courteous and compassionate towards them, endeaveoring to do them good by reproofs, instruction and admonition?

IV. Have I not been ashamed of the Word, Ways and Children of Christ, when among those that hate persecute them?

XI. *Questions relating to our Carriage under various Providences.*

I. HAve I observed the particular Providences of God concerning my self and others?

II. Have I endeavoured to discern the dealings of God with my Soul and Body from my Prayers?

III. Have I been thankful for my daily blessings and benefits received from God?

IV Have I born my Cross this day willingly and chearfully, and in Adversity submitted to the hand and will of God?

XII. *Questions relating to the Exercise of the Principal Gifts and Graces.*

I. HAve I lived by Faith, depending constantly upon the Promises, and on Christ for help, strength, success and acceptance with God?

II. Have I with all diligence endeavoured to express my Love to God, to Men, and to my Enemies themselves, this day?

III. Have I denyed my self this day, and curbed my Passions and Affections in all occurrences, and so behaved my self as one that denies himself?

IV. Have I walked the whole day in the fear of the Lord whether in company or alone, in Divine Worship and Service, or in worldly affairs, always guarding against sin?

V. Have I been humble, and in all things eschewed and striven against Pride and high mindedness?

VI. Have I eschew'd or shunn'd sinful anger and carried my self meekly before God and Men?

VII Have I been content with my state and condition, in which the Lord by his Providence hath set me?

VIII Have I been patient, not murmuring or repining (when I met with difficulties & oppression) against God or men?

IX. Have I in all things expreſt and declar'd my Uprightness and Honesty, and shunn'd and striven against all Deceit and Hypocrisy?

X. Have I been heavenly minded and delighted my self in God, and striven against earthly-mindedness, and satisfaction in the Vanities thereof?

XIII. *An Epitome of the former Questions, when in the Evenings we have little time or leisure to perform the Duty of Self-Examination.*

I. HAve I been serious and zealous in my secret and private Family Religious Exercises

Exercises this day, and have had any sensible Communion with God?

II. Have I striven against my Temptations, and guarded against my inclinations since?

III. Have I been careful to keep my Heart from duty to duty in a spiritual frame?

IV. Have I not conceived Vain Thoughts, nor presented vain and idle Discourse?

V. Have I had through the day many Ejaculatory prayers and Sighs?

VI. Have I thought and spoken much of the word of God?

VII. Have I carried my self Moderately, Self-denyingly and Spiritually in the use of the Creatures?

VIII. Have I injured no man this day, neither in Words nor Works?

IX. Have I been all the day diligent and careful upon my Watch and Guard?

X. Have I not neglected my Duty to those I have particular relation to? or have I not done in this contrary to it?

XI. Have I not mispent my time, nor omitted any good opportunity to do Good, or to receive Good?

XII. Have I this day been serious in working for the Glory of God and my Souls Salvation?

XIII. Have I not been immoderately poring and meditating on earthly things?

XIV. Have I not given way to pride, sinful Anger, Discontentedness and Impatience?

XV. Have I liv'd by Faith, and fetch'd all my strength from Christ?

XVI. Have I let my Light shine among men, and been profitable both to good and bad?

XVII. Have I had a right aim and end in all my doings?

XVIII. Have I watched in Love, both towards God and my Neighbour?

A ſhort Dialogue between a learn'd

Divine and a Beggar.

A Certain Divine, who (if we may believe the ancient Copies) was *John Thaulerus* himſelf, meeting with a Beggar, had this diſcourſe, containing a moſt excellent Example of a *perfect man*; whence we may be taught, how in all things we ought to be of the ſame mind, reſigned to the will and appointment of God.

There was in times paſt, a certain famous Divine who by the ſpace of eight years, had continually importuned the Lord by Prayer, conceiving he wanted the right knowledg of the *Truth*, notwithſtanding all his *Learning*; and ſpent whole nights therein begging,

begging of God to let him know *Him*, & know himself, and to shew him any man that might teach him the way of *Truth*; and when upon a time, he was inflamed with a most vehement desire thereof, a voice from Heaven thus spake unto him, *Go forth to the Church-doors, and there thou shalt find a man that can teach thee the way of Truth*, and going forth, he found there a certain Beggar with patcht and torn apparel, and filthy, dirty feet, all whose Apparel was scarce worth three half pence, to whom by way of Salutation, he thus spake,

Divine, *God give thee a good morning.*

Beggar, Sir, I do not remember that ever I had an evil one.

Divine, *God make thee fortunate and prosperous; why dost thou speak in this manner?*

Beggar. Neither was I ever unfortunate or unprosperous.

Divine, *Be happy! What mean these words of thine?*

Beggar, Nor was I ever unhappy.

Divine, *God save thee, now at last speak more plainly.*

Beggar, Truly Sir, I will do it willingly; thou Sir, didst wish me a prosperous and good morning, and I answered I never had an unprosperous or evil one; for when I am pinch'd with *hunger* I praise God: if I suffer *cold*, if it *hail*, if it *snow* if it *rain*, if the weather be *fair* or *foul* I praise God: if I be *wretched* and *despised*, I likewise praise God: and therefore there never happened any *sad* or *evil* morning to me. Thou didst likewise wish that I might be *fortunate*, and I answer'd that I never had been *unfortunate*, because whatever God gave me, or I suffered, or whatever happen'd to me, whether it were agreeable to me, or otherwise, were it *sweet* or *bitter*, I gladly received it at his hands as *the best*, and therefore I was never *unfortunate*.

Thou saidst moreover that God would be pleased to make me *happy*; whereunto I likewise answered that I had never been *unhappy*; for I am fully resolved through

through his Grace to adhere, and only to cleave to the will of God, as the best (abandoning mine own will) into which I have so wholly poured out mine own will, that whatever he will that I will also, and for this cause, as I said, I was never unhappy, seeing that I will cleave to his will only, and have wholly resigned mine own proper will.

Divine, *This is very strange; but what, I pray thee wouldst thou say if the Lord of Majesty would drown thee in the bottomless* pit, *couldest thou then be contented with his will?*

Beggar, Drown me in the *bottomless pit!* why certainly if he should, I have *two Arms*, by which I would still imbrace him, and clasp fast about him, one is *true humility*, and that I lay under him, and by it I am united to his most sacred humanity; the other, and that is the right *Arm*, which is *Love*, which is united to his Divinity, and by this Love given to me from himself, I hold him so fast that he would be forced to go down to Hell with me, and it were much more to be wished by me to be in Hell with God, than to be in Heaven without him! By this that Divine learned, that the most compendious way to God is a *true resignation* with *profound humility*. Hereupon the Divine spake again to the Beggar and asked him.

Divine, *Good Lord, whence camest thou?*

Beggar, From God.

Divine. *Where foundest thou God?*

Beggar, Even there, where I left all the Creatures.

Divine, *But where didst thou leave him?*

Beggar, *In humble* and *clean hearts*, and in men of *good will*, which is his *Temple* and *dwelling-place*.

Divine, I *pray thee Friend, who art thou?*

Beggar, Who am I? truly I am a King, and Jesus himself hath crowned me with Peace, Power and Rest.

Divine, *Art thou a King? but where is thy Kingdom?*

Beggar, Sir, The Kingdom of Heaven is within me,

in

In my Soul and I can now, and do by his power in me so govern and command all my *inward and outward* sences, that all the *affections* and *powers* of the old man in my Soul are conquered and are in Subjection to the *new man* in me; which Kingdom, no man can doubt but is better than all the Kingdoms, Crowns and Glories in this world.

Divine, *Lord! what brought thee to this perfection?*

Beggar, My *Silence*, *sublime Meditation* and above all, my *Union* with the ever-blessed God of Peace and Rest, which is my Kingdom; and to say the Truth, I could rest in nothing which was less than *God*; and now having found my God, I have forsaken the unquiet world, and in him I have found Everlasting Peace and Rest. *John* 1.45. *Esa* 53. 7 *Luke* 1. 29. *Eph.* 6. 23, 24. *Jud.* 25. *Job* 42. 1. Like my Servant *Job.*

Beams

Beams of the Spirit;

Or, Cordial

MEDITATIONS

Enlivening, Enlightning & Gladding the

SOUL.

To the READER.

A Dead Soul wants Light and Life, and therefore must needs want joy. Yea a Soul made alive by a New Birth hath turns of these wants, by the remnant of the Body of Sin, which cleaveth so fast on, that it cannot be put off wholly, until the mortal body be also put off with it. To both, these Beams from the Sun of Righteousness may be useful; to make the first to rise up from the dead, that Christ may give him Light, and Life, and Comfort: And to restore the second, after some qualms of desertion, dulness and discomfort: It was a Saint that said, This is my comfort in my Afflictions, that thy Word hath quickned me: There is a quickning in the Word, and there is a comfort in this quickning; He is truly spirituall whom a spiritual word quickneth; and this indeed may be a comfort to him, since to a heart still remaining carnal, neither Life nor Light, nor Comfort do appear in the World. But in these Words all may be had, if thou apply them close to thy Soul, as the living Prophet to the dead Child. Here is much vertue in a little room, yea, in a little time, a grain of Eternity

1. What

1. WHat unthankfulnes is this, to think so much upon two or three crosses, as to forget an hundred blessings? What folly is it to darken and straiten our Spirits, and indispose our selves to the taking or doing of good.

2. A limb out of joynt can do nothing without deformity and pain. Dejection takes off the wheels of the soul. Joy is as oyl to the soul; it makes duties come off chearfully from our selves, pleasingly to others, acceptably to God.

3. Let us go on to add Grace to Grace. A growing Christian is always a comfortable Christian. The Oyl of grace will bring forth the oyl of gladnes.

4. Melancholick persons are in a perpetuall darknes; all things seem black and dark unto them; their souls are as it were died blak; whatsoever comes to a melancholick person, comes in a dark way to the soul.

5. In all grievances, let us look to something that may comfort us, as well as discourage us, let us look as well to what we enjoy as to that we want. As in prosperity God mingles some cros to diet us; so in all crosses there is something to comfort us; As there is a vanity lies hid in the best worldly good; so there is a blessing lies hid in the greatest worldly evil. Is not our health more than our sickness? do not we enjoy more than we want; (*I* mean of necessary things?) are not our good days more than our evil? but we would go to heaven upon Roses.

6. We must neither bring sin to, nor mingle sin with our sufferings; for that will trouble the spirit more than the trouble it self. We are not hurt till our souls be hurt.

7. In sudden encounters some sin doth many times discover it self, the seed whereof lyeth hid in our hearts, which we think our selves free from. What cause have we then to fear continually, that we are worse than we take our selves to be? The force of Gunpowder is not known till some sparks light on it.

8. What

8. What a sight were it to see the feet where the head is? and the earth to be where the heaven is? and to the spiritual eye, it seems as great a deformity, to see the soul to be under the rule of sinful passions.

9. A good heart, when any corruption is discovered, by a searching Ministry, is affected as if it found out some deadly enemy; touchiness and passion argues guilt.

10. The imaginary grievances of this life are more than the real.

11. The way to expel wind out of the body is to take wholesom nourishment; so to expel windy fancies from the soul, is to feed upon serious truths; our best way therefore is to propound true objects to the mind, to work upon us; as, 1. To consider the greatness and goodness of God. 2 The joys of Heaven, and the torments of Hell. 3 The last and strict day of account. 4 The vanity of Earthly things. 5 The uncertainty of our Lives.

12. A man naturally is either weaving Spiders webbs, or hatching Cockatrices eggs; exercised either in vanity or mischief.

13. It would much avail to the well ordering of our thoughts to set our souls in order every morning, and to strengthen and perfume our Spirits with some gracious Meditaions, especially of the chief end and scope wherefore we live; and how every thing we do or befals us, may be reduced and ordered to further the main, *i.e.* Gods glory and our own Salvation.

14. Some will be content to embrace truth without hatred of the world; and Christ without a cross a godly life without persecution: they will pull a Rose without prickels: such empty conceits will be too weak to encounter with real griefs.

15. It is a course that will have a blessing attending it, to joyn in a league one to Watch over another, and to observe each others ways: it is usuall to

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joyn in prayer, why not in this? 16. Happy is he that in his way to Heaven, meets with a chearful, and skilful guide and fellow-traveller, that carrieth cordials with him against all faintings of spirit.

17. There is an heavy imputation on them that comforted not the weak; when men will not own others in trouble, but as the herd of Deer, forsake and push away the wounded from them.

18. God often suspends comfort from us to make us use our Christian friends, by whom he purposeth to do us good: oftentimes the very opening mens griefs, bringeth ease without any further working upon them: the very opening of a vein cooleth the blood.

19. A Christan when he is beaten out of all other comforts, yet hath a God to run unto, and he can wrestle with him with his own strength, and plead with him with his own arguments.

20. It is a never failing rule of discerning a man to be in state of grace, when he finds every condition draws him nearer to God.

21. Labour to answer every relation wherein thou standest to God. 1. As a Father by trusting his care. 2. A Teacher by following his direction. 3. As a Creator by depending on him. 4. As a Husband by inseparable, affectionate love to him. And Lastly, As a Lord by obedience to him.

22. Despair is often the ground of hope: when the darkness of the night is thickest, then the morning begins to dawn.

23. We may safely expect God in his ways of mercy, when we are in his ways of obedience.

24. By trusting any thing more than God, we make it an idol, and a curse. It will prove a lying vanity and vexation, bringing that upon us which we looked not for.

29. It is a vain pretence, to believe that God will give us heaven, and yet leave us to shift for our selves in the way.

26. The

26. The way to have any thing taken away, & not bleſt, is to ſet our heart too much upon it.

27. The greateſt honour we can do to God is when we ſee nothing for us, but rather all things contrary to what we look for, then to ſhut our eyes to all inferior things, and to look altogether to his all-ſufficiency.

28. It is an evidence of true truſt, when we can wait God's leiſure and not make haſte.

29. Faith doth not (eſpecially at firſt) ſo ſtay the ſoul, as to take away all ſuſpicion and fears to the contrary: yet the prevailing of unbelief is taken away. The Needle in the Compaſs will ſtand North, tho' with ſome trembling; and the Ship that lies at Anchor may ſometimes be toſſed; yet it will remain ſo faſtned, that it cannot be carried away by wind or weather.

30 Look not ſo much on theſe miſeries which our weak natures are ſubject unto, as upon God for ſtrength and comfort in them, mitigation of them, and grace to profit by them.

31. The time of ſickneſs is a time of purging from the defilements of ſin, which we have gathered in our health, till we come purer out; which ſhould make us the rather willingly to abide Gods time. Bleſſed is that ſickneſs that proves the health of the ſoul; we are beſt for the moſt part when we are weakeſt.

32. In all kind of troubles, it is not the ingredients that God puts into the cup that ſo much afflicts, as the ingredients of our diſtempered paſſion mingled with them

33. we are not much diſquieted when we put off our cloaths and go to bed, becauſe we truſt Gods ordinary providence to raiſe us up again; and why ſhould we be diſquieted, when we put off our Bodies and ſleep our laſt ſleep, conſidering we are more ſure to riſe out of our graves than our beds; yea, we are already raiſed up in our head Chriſt.

34. Let us do our own work, and leave God to do his; Diligence and truſt in him is only ours, the reſt of the burden is his. Let us think of what is our duty, and God will think of what is for our comfort.

25. In the worſt times there is a preſence of God with his Children. 1. By moderating the meaſure. 2. The Time. 3. In joyning ſome comfort with it. And 4. By ſupportation.

36. A good Chriſtian hath, 1. A God to go to. 2. A promiſe to go to. 3. Former experience to go to, beſides ſome preſent experience.

37. What is our life but a web woven with ſome interminglings of wants and favours, croſſes and bleſſings, riſings and fallings, combats and victories?

38. God defers; but his deferring is no empty ſpace, wherein no good is done: but there is in that ſpace, a fitting for the promiſe.

39. It is folly to think, that we ſhould have Phyſick and health both at once, Gods time is the beſt time; reſolve therefore upon waiting his leiſure, after a weary week comes a Sabbath, and after fight cometh victory.

40. Unkindneſs of other to us, is but a correction of our unkindneſs to God.

41. He that cannot abound without pride and high-mindedneſs, will never want without too much dejectedneſs.

42. Let us not ſeek our ſelves abroad, out of our ſelves in the conceits of other men. A man ſhall never live quietly, that hath not learned to ſet light by others cauſeleſs ill conceits of him.

43. Men that ſet too high a price upon themſelves, when others will not come up to their price they are diſcontented.

44. Thoſe whoſe condition is above their worth, and their Pride above their condition, ſhall never want ſorrow; yet we muſt maintain our authority

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in our places, for that is Gods, and not ours, and we ought to carry ours ſelves ſo, as we may approve our ſelves to their conſciences, though we cannot have their good word.

45. One end why God ſuffereth the ſoul to tire and beat it ſelf is, that finding no reſt in it ſelf, it might ſeek ro God.

46. A man can be in no condition wherein God is at a loſs; if comforts be wanting, he can create comforts, not only out of nothing, but even out of diſcomforts. He made the Whale that ſwallowed *Jonas*, a means to bring him to land.

47. The only way to have our will, is to bring it to Gods will.

48. The way patiently to ſuffer God's will, is to inure our ſelves to do it; they that have not inured themſelves to the yoke of obedience, will never endure the yoke of ſuffering.

49. When we can ſay to God, if thou wilt have me poor and diſgraced, I am well content; thus a godly man ſays *Amen* to Gods *Amen*, and puts his *fiat* to Gods *fiat*.

50. None feel more experience of Gods providence than thoſe that are moſt reſolute in their obedience.

51. After we have given glory to God, by relying upon his wiſdom, power and truth, we ſhall find him imploying theſe for our direction, aſſiſtance, & bringing things about to our deſir'd iſſue; yea above what we deſir'd or thought of.

52. The more paſſion the leſs diſcretion, becauſe paſſion hinders the ſight of what is to be done, it clouds the ſoul, and puts it on without adviſement.

53. It is good to obſerve the particular becks of Providence, how things joyn and meet together, fit occaſions, and ſuiting of things, are intimations of God's will. Providence hath a language, which is well underſtood by thoſe that have a familiar acquaintance with God: They ſee a train of providence

leading one way more than another. 54. Labour to fit a promiſe to every condition thou art in: there is no condition but hath a promiſe ſuitable to it.

55. He that loveth too much, will grieve too much. It is the greatneſs of our affection that cauſeth the greatneſs of our affliction.

56. All our noiſe within proceds from a diſcontented ſwelliing vapour of pride: It is air incloſed in the bowels of the earth that ſhakes it, which all the other winds cannot do.

57. There is an art of bearing troubles (if we could learn it) without over-troubling our ſelves; as in bearing a burthen, there is a way ſo to poize it, that it weigheth not over-heavy; if it hang all on one ſide, it poiſes the body down; the greater part of our troubles we pull on our ſelves, by not parting our care ſo as to take upon us only the care of duty, and leave the reſt to God.

58. We muſt not mingle our paſſions with our croſſes, like fooliſh Patients chewing the Pills which we ſhould ſwallow down.

59. He that ſees not God every where, ſees him no where.

60. He that loſes himſelf in ſelf denial finds himſelf in the boſom of God.

61. In proſperity fear God: in adverſity love God.

62. Praying will make thee leave ſinning or ſinning will make thee leave praying.

63. Our weakneſs and inabilities break not the bond of our duties.

64. No ſin but is eaſier kept out then caſt out.

65. What we are afraid to do before men, we ſhould be afraid to think before God.

66. Nature vexed, and nature armed, ſoon diſcovers it ſelf.

67. They that retain the memory of mercies, ſeldom loſe the ſight of mercies.

68. Love prepares the way to unity, and lowlineſs prepares the way to love.

The Seraphick SOUL's Triumph in the LOVE of GOD.

WHen the all-bleſſed Spirit of the ever-living and ever-loving God hath given his Teſtimony and ſet his ſeal to the Soul (which before ſat quivering and trembling at the door of hope) that God doth own, accept, and pardon it; O what a calm there is in that Soul! What halcyon days doth it then live in! It injoys a Jubilee every moment: oh, the breathings and mutuall interſtreamings forth of Love, that are between God and this Soul! Time ſteals away and is not perceived: the Soul is ſo buſily imployed in the Contemplations of its bleſſed Redeemer: Hours are not accounted for minutes, nor days for hours; it rather ſeems an Eternity than Time. The Soul is raviſhed with the ſhining forth of the Rays of Light, and forgets it ſelf in minding him, and is ready to ſay; Am I in Heaven, or is Heaven in me? Is Time gone up, or Eternity come down? Methinks I hear my beloved calling *Ariſe my love, my dove, and come away, let me ſee thy face, for ſweet is thy voice and thy countenance is comely*, Cant. 2. 13, 14. O how do the Love-ſpeaking words of Chriſt affect the heart and even tranſport the ſoul into admiration! All the pangs of the new birth, and all its ſorrows are now forgotten and ſwallowed up in raviſhment and raptures of Joy? The Soul is ſo ſurrounded

with the glittering Rays of Joy; it is even ſick of Love while healed by it; Now it begins *to feaſt it ſelf on Loves*, and to cheer it ſelf with the Bridegrooms Voice, *Cant.* 4. 7. *My beloved hath pronounced me fair, and there is no ſpot in me; now the day of my Eſpouſals is come*, wherein all the hidden Treaſures, all the precious Jewels, all the vaſt Poſſeſſions, all the ſparkling Beauty, all the Glorious Holineſs, all the Divine Wiſdom, all the All-ſufficient Power, yea, all the All of Chriſt is made over to me, ſaith the Soul. What ſhall I now fear who am more than Conquerour? What ſhall I want who have all things richly to enjoy? Who ſhall lay any thing to my charge? Who ſhall hurt me? Who ſhall daunt me, who have the Löve of Jeſus, and the power of my dear Saviour to guard me? Nothing ſhall ſeparate betwen my beloved and me, for he is mine, and I am his for ever. *Rom.* 8 35.

1. The Law is ſo far from being a *Boanerges* to ſuch a Soul, that it ſpeaks him fair, and calls him bleſſed: It comes not to him as of old from *Sinai*, with terrible thunderings, but it paſſeth by as a ſtill voice, being ſilenced by Jeſus Chriſt who hath ſtopt its mouth, and ſealed it up from Curſing, *Gal.* 5. 33. Jeſus Chriſt hath fulfill'd the Law, whereby the large Bills of Indictment, which it had to charge are all cancell'd: The repenting, returning Soul hath now an Everlaſting Counſellor, a Righteous Advocate at God's Right-hand, and God's diſcharge within his own Breaſt for Acquittance: Free Grace doth claſp him within her arms, as her hearts delight; Mercy imbraceth and imboſoms him as her deareſt darling. and for Grace and Mercies ſake the very Judg and Juſtice it ſelf is become his Friend. So that tho' he be found a breaker of the Law, yet upon his hearty ſorrow and amendment, a pardon makes up that breach, and though he cannot keep the Law, his Righteouſneſs is not the leſs compleat; for he is compleat in Chriſt, who hath Out-lawed the

Law

Law, and turned the Curſe into a Bleſſing; and though a Chriſtian cannot be juſtified by the Law, yet the Law it ſelf cannot but clear him, and give him the white ſtone of abſolution, *Ro.*8.2.*Gal.*5.18,23.

II. The ſtrength of ſin, which is the Law, being taken away, ſin it ſelf is the leſs dreadful. The Chriſtian is already freed from the reigning power of ſin, though he be not as yet free from ſinning, *Rom.* 6. 7. He can therefore rejoyce in Spirit, though ſin an ill neighbour dwell in Fleſh: He would not willingly ſin againſt God that loves him, and yet he doubts not but God loves him upon his ſincere and hearty ſorrow, though he ſin againſt him. It makes much to his grief that his heart is falſe, but it makes more to his joy that his God is true. Though his ſin reach unto the Clouds, the Mercies of his God are above the Heavens: Though his ſin overflows him, yet the Grace of his God overflows his ſin, and though the Ocean of ſin be deep, yet the deep Sea of Gods mercies is boundleſs.

III. As for his wants and troubles he is not troubled at them, but bids all welcome with this, *The will of the Lord be done.* He hath more comfort in his *Benonies*, though they be ſons of ſorrow, than others have in their *Benjamins*, though they be Sons of the right hand. Though it be ſometimes low water with him, and his Comforts ebb, yet the high ſprings of his joy and Conſolation are not loſt, but ſwallowed up in the Ocean of Love, where they are reſerved for him to an appointed time: He would not be delighted in, unleſs God will, 'tis the will of God he looks after, and how it comes, he cares not, whether cloathed or naked, it is welcome; to have any thing or nothing; to abound or to want; to rejoyce or to be ſorowful, to be full or empty, to *faſt* or to *feaſt*, to live or to dye is all one to him, who *accounts nothing* his joy but this, to be in all things as God would have him. He is one that would not be at his own choice, but quiets himſelf in Gods determinations. If God

ſends him comforts, he accounts not them, but God his comfort; and if God take them away, he is not diſpleaſed, for he is not comfortleſs in their abſence. He knows he is always going to Heaven, and whether his way be a Paradiſe or a Wilderneſs, whether ſtrewed with Roſes, or beſet with Throns, it's all one to him: He loves nothing for its own ſake, but any thing as Gods allowance; if God will take him to Heaven, he will go; if God will have him ſtay he will ſtay; if God move he moves; if God ſtand ſtill he pitcheth his Tent and ſtirs not He often wants livelyhood and yet lives; for though others may have the things, they want the comfort, and though he want the things yet he hath the comfort, and therefore he can part with his deareſt enjoyments, and trample upon his choiceſt comforts when God calls for them, as being more willing that God ſhould be Glorified in their abſcence than himſelf Comforted in their preſence: If his comfort cannot be wrapt up in the Glory of God, he would have no comfort, 2*Cor.* 1. 9, 10. He ſees abundance in wants, he ſees enjoyments in diſappointments, health in ſickneſs, life in death, and therefore he is never ſollicitous what his condition may be; but with a holy careleſneſs and reſignation, truſts himſelf to Gods diſpoſing. When he is at the higheſt God is his Triumph, and ſo God is when he is at the loweſt: He never is happy but in God. and he never wants happineſs whatever befal him. if he have his God, *Pſal.* 73. 25.

IV. The Glory of the World, which leads captive ſo many hearts, takes no hold of his, *Gal.* 6. 14. For where ſhould it enter? All his Senſes are lockt up in his Soul, and that's full of Chriſt, who keeps out all things elſe from coming in: His Eyes are like the Sun Flowers, which do not open to every blaze, but only to the light and heat of the Son of Righteouſneſs: His Ears are ſtopt from hearing with any delight, any ſound but the ſpeakings of God, and the ſecret whiſpers of the *Spirit*: His Pa-

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late can reliſh nothing but the Heavenly Manna, the feaſt of fat things which is Chriſt Jeſus. There is no ſmell like the ſmell of Chriſt's Garment, and whatever he feels 'tis but like *Eſau*'s hand, rough and unpleaſant to the Robes of his dear Saviour. As for other things, whatever the World holds out to inveigle him withal, he can paſs it by with an holy ſcorn: He is not at leiſure to trifle away his time with playing with Pebbles, having Jewels and Pearls to look after. He hath ſeen the Glory of the Lord, and all other ſhinings are but ſhadows in his Eyes: That which others court with dazled Eyes, he doth not account worth a glance of his: The Sun which ſhines and gives light (contrary to the natural Sun) darkens Earth to him, and makes Heaven only to be glorious. It is not this World that he admires; he hath dainties to live upon, for Jeſus Chriſt is his daily Bread. 'Tis not Silver nor Gold which he calls Riches: 'Tis not Advancement which he calls Honour: 'Tis not Learning which he calls Wiſdom; He can be (yea he is) Rich, Honourable and Wiſe without them, and all in Chriſt. He looks on theſe things to be like the Rainbow, only a reflection of Colours not real as they appear. All the Beauty of the World is but skin deep, one blaſt defaceth it all; yea, all the Glory of the World is like Time it ſelf, and hath no other being but a paſſing away: All the World is nothing but a meer Chaos in an orderly dreſs, and all it hath is but Nothing varniſhed over. Tis but a Picture drawn in Sand: Tis a meer vanity, which if it be any thing, is a ſomething worſe than nothing: Pomp is but fancy, Gold is but duſt, Fame is but breath, and Praiſe a blaſt, the Worlds ſweet is but bitter, its Love loveleſs, its Splendor darkneſs, its fullneſs emptyneſs, its all, nothing: If it be any thing more its made up of Thoughts. And a true Chriſtian can as well feed on the Eaſt-wind as any of theſe things, which will prove like the Dreamers faſt, that fills the fancy, and leaves the Stomach empty; *Farewell World.*

V. The worſt of Enemies that the Seraphick Soul hath to encounter with is a ſelf-flattering heart which would have him ſit down and reſt in what he hath received, but the Spirit of God is ſtronger than ſelf, and over works, yea, works out ſuch baſe and carnal Imaginations; ſo that he cannot build his Tabernacle here, becauſe his Manſions are in Heaven. 'Tis' not his Light, but the God of of Light; 'Tis not his Comfort, but the God of Comfort; Tis not his Graces, but the God of Grace; Tis not any thing but God himſelf wherein he can quiet and repoſe his Soul, *Iſaiah* 12. 2. *Jer.* 9. 23, 24. 1 *Cor.* 1. 31. Alas the fulneſs of Graces here, which are the fruitful Harveſt of the Seed of God, are but Gleanings to what he expects. His joyful Springs of Delight which he here enjoys are but Autums, nay but nipping Winters in compariſon of that Everlaſting Summer which he looks to enjoy in an Eternity of the Glorious Viſions of Gods Face upon him. His Sabbath days, wherein his Soul keeps Holy day with God, are but minutes in regard of that never ending Jubilee which he expecteth: He hath Rivers of Joy here, but he eſteems them as a few drops in regard of that bottomleſs Sea of Gods Love, wherein he longeth to bath his Soul. His Light is clear and ſhining here, but the noon-tide Sun in its brighteſt luſtre is but darkneſs to God, and *the Lamb, who is the light of that City* to which he is haſting *Rev.* 21. 23. Alas! he hath but a Taſte of what God hath provided and Chriſt is preparing to be ſet before him as an Everlaſting Feaſt. He cannot but *be preſſing on to know that love which paſſeth knowledge*, Phil. 3. 8, 12. He cannot be ſatisfied till he come to apprehend God as he is apprehended: He cannot reſt any where but in Heaven it ſelf, where his Faith ſhall be turned into Seeing, and his Hope into Poſſeſſion; nay 'tis not

Heaven

Heaven, were it not that he ſhall enjoy God there, which could ſatisfie or terminate the boundleſs appetite and deſire of his lingring Soul, for it is that Heaven which is in God, who is the Heaven of Heavens which he looks after; *Pſal.* 16. 11. and 15. *Col.* 3. 11.

'Tis God, only God, in all, without all, and beyond all, that is his all: Here he is at reſt, now he is ſwallowed up in ſatisfaction, and *nothing can intermeddle with his joy*, *Rom* 8. 31. He rejoyceth in the Lord by whom he is in all things a Conqueror, 1. *Corinth.* 15. verſe 37. But as for the honour of the Triumph, he reſolves to give that only to God who gave him the Victory.

Soli Deo Gloria.

Some ſhort Remembrances for the Practice of every true Chriſtian.

1. *FEar God*; for not to fear him, is to fear every thing.

2. *Love thy Brother*; for if thou love not him whom thou haſt ſeen, how ſhalt thou love him whom thou haſt not ſeen?

3. *Be charitable to the Poor*, which is to relieve Chriſt in his Members; and be not curious, ſo thou knoweſt them to be no notorious ill Livers; for if *Lot* had been ſo in the entertainment of his ſtrangers, he had not received Angels inſtead of Men; and beſides, it is better to give many Counterfeits, than that one truly needy ſhould depart unrelieved.

4. *Swear not*, but what thou truly knoweſt; as to manifeſt a doubtful Truth, and that upon urgent occaſion; for by an Oath may God be greatly *honoured or diſhonoured*. *Honoured* when we ſhall bring him to teſtifie a Truth: *Diſhonoured* when we bring him

him to witneſs a falſhood, which whoſoever doth, the Lord will hot hold him guiltleſs. And to avoid this, make Conſcience of thy word, and it ſhall be to thee as an Oath, for it is the man that gives credit to the Oath more than the Oath to the man.

5. *Perſwade thy ſelf, rather than thy friend, to keep thy Counſel*; and whatſoever diſcord ſhall ariſe betwixt thee and him, as thou tendreſt the reputation of an honeſt heart, never let malice in hatred make thee reveal that which Love and Friendſhip before bound thee to conceal.

6. *Hate* no man, no not thy Enemy, leſt God *love* him; for to *hate* where he *loves* is a fearful oppoſition.

7. Whatſoever *is* dear unto thy *body*, forbear it, being any way prejudicial to thy Soul.

8. Deſire in any thing rather to be in Subſtance, without Shew, than in ſhew without Subſtance.

9. Deſire to live godly, tho' poorly in this world; for the Ungodly Man that dies rich ſhall have many Mourners at his Grave, but few Comforters, at his Judgment.

10. Think of God with wonder, ſpeak to God with *Reverence*, ſerve him in *Love*, obey him in Fear, and do nothing but as in his *preſence* and *ſight*, & ſo thou ſhalt live the Life of the godly, and go the way of the Bleſſed; thou ſhalt live in Gods fear and dye in his favour.

Three Morning Meditations.

1. REmember that many have gone out of their Houſes able and well, who have ne're returned back alive, as for ought thou knoweſt may befal thee.

2. Remember that thy Conſcience will be more quiet in the night, when thou ſhalt call to mind thou haſt

haſt begun in the Lord, and ſo carefully diſcharg'd thy Duty in the day.

3. That to go forth into the World is to encounter with many troubles, to paſs ſome dangers, and to perform many Duties, and therefore ruſh not forth into ſuch an undertaking before thou haſt recommended thy ſelf to the Lord to aſſiſt thee, without whoſe bleſſing, and favour towards thee, thou undertakeſt in vain, for thy labour will not proſper.

Pious Thoughts and Contemplations.

I. IT is dangerous putting off that to another day, which muſt be done to day, or thou mayſt be undone to Morrow; *Now or never, now or never,* if it be not done now it may never be done, and then thou art undone for ever, Eternity depends upon this moment; Oh what wouldſt thou give for a day when it may be a day too late? Conſider therefore in this thy day, while it is called to day, the things of thy Peace, before they be hid from thine Eyes, and while thou, like a blind *Sodomite*, doſt grope about to find a door of hope, Fire and Brimſtone rain about thy Ears.

II. When a poor Soul begins to be ſenſible of its ſin, and its danger thereby, tho' it lye down in ſorrow, yet it ſhould not mourn as without hope, but reſolve as the Lepers, 2 *Kin.* 7. 3. to prefer an uncertain hope, before a certain death: ſay as they, *Why ſit we here till we die? If we enter into the City the Famine is there, and we ſhall certainly dye; if we ſit ſtill here, we die alſo; now therefore come let us fall (not into the Hoſt of the Syrians, but) into the Hands of God; if he ſave us alive, we ſhall live, if he kill us, we ſhall but die.* Die! Oh poor Souls, never any came to God by Chriſt, but they were ſav'd alive; Come to him then, for he will not kill you, indeed he will not,

him to witneſs a falſhood, which whoſoever doth, the Lord will hot hold him guiltleſs. And to avoid this, make Conſcience of thy word, and it ſhall be to thee as an Oath, for it is the man that gives credit to the Oath more than the Oath to the man.

5. *Perſwade thy ſelf, rather than thy friend, to keep thy Counſel*; and whatſoever diſcord ſhall ariſe betwixt thee and him, as thou tendreſt the reputation of an honeſt heart, never let malice in hatred make thee reveal that which Love and Friendſhip before bound thee to conceal.

6. *Hate* no man, no not thy Enemy, leſt God *love* him; for to *hate* where he *loves* is a fearful oppoſition.

7. Whatſoever *is* dear unto thy *body*, forbear it, being any way prejudicial to thy Soul.

8. Deſire in any thing rather to be in Subſtance, without Shew, than in ſhew without Subſtance.

9. Deſire to live godly, tho' poorly in this world; for the Ungodly Man that dies rich ſhall have many Mourners at his Grave, but few Comforters, at his Judgment.

10. Think of God with wonder, ſpeak to God with *Reverence*, ſerve him in *Love*, obey him in Fear, and do nothing but as in his *preſence* and *ſight*, & ſo thou ſhalt live the Life of the godly, and go the way of the Bleſſed; thou ſhalt live in Gods fear and dye in his favour.

Three Morning Meditations.

1. REmember that many have gone out of their Houſes able and well, who have ne're returned back alive, as for ought thou knoweſt may befal thee.

2. Remember that thy Conſcience will be more quiet in the night, when thou ſhalt call to mind thou haſt

haſt begun in the Lord, and ſo carefully diſcharg'd thy Duty in the day.

3. That to go forth into the World is to encounter with many troubles, to paſs ſome dangers, and to perform many Duties, and therefore ruſh not forth into ſuch an undertaking before thou haſt recommended thy ſelf to the Lord to aſſiſt thee, without whoſe bleſſing, and favour towards thee, thou undertakeſt in vain, for thy labour will not proſper.

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not. Come to him and say as the Prodigal, when he came to himself, *How many hired Servants of my Father have Bread enough & to spare, and* I *perish for hunger*; *I will arise and go to my Father*, &c. Ay, do so, arise and go, for there is hope in *Israel* concerning this thing. See how his Father had compassion on him, how he ran and fell on his Neck, and kissed him, and bid him welcome home; say then, as *Esther*, chap: 4. 16. *I will go in unto the King, if I perish, I perish.* What Soul! Perish sayst thou? No, no, the Golden Scepter is held out, thou mayst come and welcome; God will say as the King to *Esther*, *What will thou? and what is thy Request? it shall be given thee, even to the Kingdom*; whereupon *Esther* made a Feast for the King, but God will make a Feast for thee. Dost thou not hear what he saith, *Luke* 15. 22. *Bring forth the best Robe and put it on him, put a Ring on his hand, and Shoes on his Feet; kill the fatted Calf, let us eat and be merry, for this Soul was dead and is alive, 'twas lost and is found.* O who would not come unto thee, O thou lover of Souls!

III. A Christian believes that if God speak the word it shall come to pass, and yet he believes that God spake concerning *Nineveh*, *Yet forty days and Nineveh shall be destroyed*, and that it came not to pass.

But stay! is God like one of us? can he
When he hath said it, alter his Decree?
Denounced Judgment God doth oft prevent,
But neither changeth Counsel nor Intent.
The voice of Heaven doth seldom threat Perdition
But with express or an implyed Condition.
So that if Nineveh *return from ill,*
God turns his hand, but doth not turn his will.

IV. How much soever good Men suffer, and how ill soever it go with them in this World, if they be found in ways of well doing, they shall do well at last,

laſt, for Chriſt will ſay, *Well done thou good and faithful Servant.*

V. What a weight doth the Scripture lay upon this word [*Soul*] 'tis the Emphaſis of the Text where it is uſed; *Hear and your* Soul *ſhall live* *He that ſinneth wrongeth his own* Soul. *Fear him that can kill the Body, and throw the* Soul *into Hell: And what will it profit a Man to gain the whole World, and loſe his own* Soul! *Soul*-Mercy is the greateſt Mercy. *Soul* Promiſes the moſt precious Promiſes. *Soul*-Salvation the greateſt Salvation, and therefore to neglect the Soul is the greateſt neglect, and that all careleſs Sinners will know when they will cry out, *Wo unto us, we that have rewarded evil to our own Souls.*

VI. The great Fallacy wherewith Satan deludes many Men is when he makes them take Religion in pieces, and then to take one piece for Religion. One cries up Chriſt, another Faith, another good Works; but what is God without Chriſt? or Chriſt without Faith? and what is Faith without Love? and what is Love without Works? But now take God in Chriſt by Faith, which worketh by Love, and keep the Commandments of God: This is pure Religion; this is the whole Duty of Man.

VII. When the Devil inticed our firſt Parents to eat the forbidden Fruit, he perſwaded them by this Argument, *Gen.* 3. 5. Your Eyes ſhall be opened, and ye ſhall be as Gods, knowing good and evil.

His eyes indeed were ope,
  and then he had the skill
To know the difference
  between the good and ill.
Then did he know how good
  Good was when he had loſt it,
And Evil too he knew,
  but ah! how dearly coſt it.

VIII. God gives all Men leave to pray, but he gives his Children and People leave to be bold in Prayer, and that not only for themselves, to say as *Jacob*, *I will not let thee go*, but for others, as *Moses* for *Israel*, and as *Luther* said, Thy will be done. Remarkable is the boldness which *Abraham* used with God in the case of *Sodom*, *Gen.* 18. 23. when he seems at first dash to charge God with a kind of injustice, and yet but upon a peradventure; six times he comes to God, and always with a *peradventure there may be ten righteous persons in* Sodom. He fell a great fall from fifty to ten, and that but with a peradventure neither, and yet God gives him the hearing, yea seems willing to have taken less if *Abraham* had but had the boldness to bring his fifty to five.

Is God no more Almighty? what is Pray'r?
Bold Creature! Pray'r becomes God's Conqueror.
Rare Stratagem of War! Pray'r wins the Field,
Yet God's not overcome, but God doth yield,

IX. Many say the Lords Prayer who do not pray it; yea, (like *S. Austin* before his Conversion) they are afraid lest God should hear them, and do not care that God should say *Amen* to it tho' they do themselves. They say *Our Father*, but if he be their Father where is his Honour? they say, *which art in Heaven*, but did they believe it how durst they sin as they do on Earth? they say, *Hallowed be thy name*, yet take Gods name in vain; they say, *Thy Kingdom come*, yet oppose the coming of his Kingdom; they say, *Thy will be done on Earth as it is in Heaven*, yet will not stand to their words, for this is the will of God even their Sanctification, but they will have none of that; they say, *Give us this day our daily Bread*, yet mind not the feeding of their Souls with the bread Christ Jesus which came down from Heaven; they say, *Forgive us as we forgive others*, but alas if God should take them at their word how undone

were they, whose hearts burn with Malice and Revenge even while they pray; say they, *Lead us not into Temptation*, yet run into it and tempt the Devil himself to tempt them; they say, *Deliver us from evil*, and yet deliver themselves up to evil, and give up themselves to fulfil the lusts of the flesh.

X. The Day of Judgment will be a *Day of Deetit*; not that it will deceive any, but it will make appear that many have deceived themselves with vain hopes of Heaven of which they will be disappointed; many that have past mans Approbation, may in that day meet with Gods Reprobation, and many who have lookt like Gold here, will then be found Dross, yea reprobate Silver will God call them.

XI. We should not judge that worth much now in the time of this life which shall be but little or nothing worth in the day of Judgment. We should not judg things according to what they are now in appearance and in the Judgment, of Men; but we should judge righteous Judgment that is according to what they will be hereafter in the day of the righteous Judgment of God. For example, when we read how *Dives* was cloathed with Purple and fine Linnen, and fared deliciously every day, *who would not be Dives now*? But when we read of *Dives* in Hell, tormented in the flame, *who would be* Dives *now*? So when we read of *Lazarus*, a begar full of sores and wanting bread, *who would be* Lazarus *now*? but when we read of *Lazarus* carried by Angels into *Abrahams* bosom, *who would not be* Lazarus *now*? Surely if it be good to dye the Death, it must be good to live the Life of the righteous.

XII. Let us think what it is that will stand in stead in the day of Death and Judgment, and labour for that? not for the things that perish even in the using, but for that which endureth to Eternal Life; what will Learning, Riches, Honours, Beauty or the like, profit in the Great Day of Wrath? O that Men would consider their latter end, and mark the end of the upright, and behold the just, for how ill so-

ever it may go with him in this World, the end of that man is peace; but as for the ſinner, though he be crowned with Roſe-buds, and his paths be waſhed with Butter, though his days be prolonged an 100 years he ſhall die accurſed. To conclude; at the laſt there will come a day when all mankind ſhall be ſummoned naked without any difference of degrees before the ſame Tribunal, when the Crowns of Kings and the Shackles of Priſoners; when the robes of Princes and the rags of Beggars, when the Gallants bravery and the Peaſants ruffet, the Statesmans Policy, the Courtiers Luxury, and the Scholars Curioſity ſhall be all laid aſide: When all men ſhall be reduced to an equal plea, and without reſpect of Perſons ſhall be doomed according to their works. Then ſhall the holy and humble Chriſtian be declared by the mouth of God himſelf to be the only wiſe man, though ſcorned and abuſed here below; and then ſhall the Enemies of God, when it is too late, be driven to that deſperate and ſhamful Confeſſion, *We Fools counted their life madneſs, and their end to have been without honour; how are they now reckoned among the Saints, and have their portion with the Almighty?*

XIII. Ah Lord! how fickle and inconſtant is mankind; How much have we to do with our ſelves, poor, peeviſh, froward animals, that are never well either full or faſting; either it is too hot or too cold, too wet or too dry; we would and then we would not. We are diſcontented if we have not, and not contented with what we have. If we have health we would have wealth, if we had wealth, we would exchange it for health. When we are in company, we have a mind to be alone; when we are alone we wiſh we were in company.

When in the Country, then
the City we admire;
And when we in the City are
the Country we deſire.

The

The City is close and too full of Company, the Country Air is too open, and melancholy. The

Oh! how I like, dislike,
desire, and then disdain;
Repel, repeal, and loath
and then delight again.
My self I sometimes follow
and then my self I fly;
Beside my self I am,
and in my self am I.
My self am not my self,
I am another same,
Unlike unto my self,
and like my self I am.
Self fond, self furious too,
thus like a frowar'd Elf,
I cannot live in quiet,
without, nor with my self.

We may be said to put Providence to a stand almost, to know what to do with us; and if God did not cross us, it would be a cross to us. It is well for us, that it is ill with us; If it were not bad, it would be worse. There is scarce any thing (tho' we scarce think so) that we ought to be more thankful to God for, than for crossing us; for woe be to us if he let us alone! It is ten to one but Hearts desires, and lean Souls would go together.

XIV. When a Christian is about to perform any Duty, he should say to himself, as *Abraham* said to his young Men, *Gen.* 22. 5. *Abide you here, and I and the Lad will go yonder and Worship*; only let him leave out this, [*and come again.*] Let us say, Self tarry you here, Flesh tarry you here, I and my Spirit must go and Worship. A poor Soul may say many times the Spirit is in him; but Oh! it is glorious, when one can say,

ſay, that he is in the Spirit, and can attend upon the Lord without diſtraction.

Ah my dear, bleſſed Lord,
divorce my Self from me;
Then being ſingle, I
will ſingly worſhip thee.
Yet one thing more I wiſh,
for better two than one;
Thou ſaydſt, It was not good
for Man to be alone.
That I unto thy name
may double honour give,
Let thy bleſt Spirit in me,
and me in thine ſtill live.

XV. A Chriſtian ſhould welcome the Providence of God, as well when it comes to take away, as when it comes to give;

Laugh we to taſt to taſte the ſweet,
and ſhall we lowre,
If God be pleas'd to ſend
a little ſowre.

XXII. The love of pleaſure, and the fear of ſuffering, are the two great things which keep Men from minding that which is their chief good; which if enjoyed would fill them with pleaſure in ſuffering, and make them ſay with St. *Auſtin*; *Ah! how ſweet is it to want the Worlds Sweets and Delights.*

True reſt is not attain'd
by ſpending of the Year,
In pleaſure ſoft, ſweet Shades,
Downbeds and dainty Cheer.
Theſe all will leave the Soul
As empty of content,

As doth a pleasing Dream
when time of sleep is spent.
There is more lasting joy
in godly sorrows tears,
Than in all sinful Pleasures;
For he that truly fears
The God of Heaven alone,
and humbly walks with him,
He, he's the blessed Man,
and hath a Heaven within.

XVI. Most Persons desire and seek after Ease and Contentment, but few know wherein it truly consists. Hear how the Poet describes it.

Who in his present State,
himself can rightly bear,
Hath neither any ill that's past,
nor future ill to fear.
The one which is no more,
ought now no more to fray us;
The other which is yet to come,
as little should dismay us.
Nor he that hath but little,
but he that covets more;
It is not the contented Man,
but covetous is poor.
The Man who hungers not,
he needs not bread, I think,
The Man that never thirsty is,
hath never need of drink.

XVII. There would be no Heaven, even its Heaven it self, without the God of Heaven. If a glorified Saint were in Heaven, and saw not God's face there, he would say as *Absalom* said to *Joab*. 2. *Sam*. 14. *Wherefore am I come from* Geshur? *It had been good for me to be there still, unless I may see the Kings face.* Though Heaven be Gods dwelling place, yea, his Presence Chamber; yet a gra-

cious

cious Soul would not be at rest if he saw not God there. It is not the Jasper, nor the Chrystal; it is not the Gold wherewith the Streets are paved; it is not the Pearls, nor the precious Stones that are pleasant in his Eyes; but the Lord God Almighty, and the Lamb, who are the light thereof. *Whom have I in Heaven but thee?* saith the holy Prophet. God without Heaven, (if it were possible, would give a Saint in Glory more content than Heaven without God.

And what is Heaven, Great God!
If Heav'n's compar'd to thee?
Without thy blessed presence
Heav'n is no Heav'n to me;
Nor would I be possess'd of Heav'n.
Heav'n unpossess'd by thee.

XVII. It is better to beg ones bread with *Lazarus* on Earth, than to beg ones water with *Dives* in Hell; better to be tormented with Sores in this World, than to be sorely tormented in the World to come. Better to go from *Dives*'s door to *Abraham*'s bosom, than from *Dives*'s Table to the Devil's Dungeon.

XIX. To some, as to *Dives*, death is the end of all Comfort, and the beginning of all Misery. To others, as to *Lazarus*, death is the end of all Misery, and the beginning of all Comfort. Lord! let my condition be such, that at my death I may pass from Torment to Comfort and not from Comfort to Torment.

XX. There were three Saints, *Job*, *Elias* and *Jonah*, who desired to die out of discontent. There were two Saints, *Simeon* and *Paul*, that were content to desire Death; and there were two other Saints, *David* and *Hezekiah*, who were not discontented, and yet were not content to die. Lord, let me rather be content to die, than be discontented to live; for tho' having with *Simeon*, seen thy Salvation, I desire to depart in peace; and with *Paul*, I long to be with Christ, which is far better; yet I dare not out-face thee, as *Jonah* did, to say it is better

better for me to die than to live. Surely, it is not good to die in anger, nor well to be angry unto death. Let this then be the care of my Soul, that while I live, I may live to thee, and then when I die, I shall live with thee: So that thou mayst be magnified, It is no matter whether it be by life or by death; yet seeing as *Hezekiah* said, It is the Living praise thee; Oh, as *David* prayed, spare me a little, and give me strength, to do thy will, before *I* go hence and be no more seen.

——— He that would try
What is true happiness indeed, must die.
The good Man's end is surely the beginning
Of his true joy, cans't puts an end to sinning.

XXI. Christians should be very wary of all occasions of evil, and take heed of little faults. *Dinah*, out of a gadding curiosity, must needs visit the Daughters of the Land, and while she goes to see the *Daughters*, *Hamor*'s Son sees her, and having seen her, he took her; having taken her he lay with her; having layn with her, he defiled her. The report thereof coming to *Jacob*'s Sons, they were grieved; being grieved they were wroth; being wroth, they meditate revenge; meditating revenge, they speak deceitfully; speaking deceitfully, they deceived; having deceived, they slew; having slain, they spoiled, burnt and plundred. See here how great a fire a little matter kindleth, and what great evils proceeded from small beginnings. Take heed then of all appearance of evil.

XXII. We read, 1 *Kings*. 14. That *Jeroboam* sending his Wife to the Prophet, to know whether *Abijah* his Son, who was sick, should recover, he answered, *Thus saith the Lord, the Child shall die, and all Israel shall mourn for him, and bury him, for he only of Jeroboam shall come to the Grave, because in him there is found some good thing toward the God of Israel in the House of Jeroboam.*

Alas!

Alas! but one only, One
in all the House, and He,
And He of all the House
must only taken be.
And shall not *Israel* mourn?
'tis surely *Israel*'s smart.
For when the righteous die,
let *Israel* lay't to heart.
Tho' but one little One good,
that good but little one; yet
God will not, neither must
his *Israel* that forget.
But why, dear Infant Soul,
shouldst thou breed others woe?
Who finishedst thy Race,
as soon as thou couldst go.
Farewel *Abijah*; hence
there is lay'd up for thee
A Crown of Glory, that
will never fading be.
Blest Soul! while others live
to die, thou dyst to live,
We'll die to live with thee,
Till then, we'll live and grieve.

XXIV. A Christian should do nothing to which he would desire Gods Absence, or upon which he may not ask a blessing and assistance from God; nor, as near as he can, do any thing for which he should need to ask God's Pardon. But yet

In all that e're we do
We something do amiss,
And our perfection, still
but imperfection is.
Our All too little is,
our best is too too bad,
Grains of Allowances we must beg,
and pardon must be had.

XXIV. All that a man gets is not gain; few men get profit by their getting. They will have a bad bargain that get the world, and loſe their ſouls.

One may get riches, and be poor;
One may get nothing, yet have ſtore.

XXV. By reaſon of our ſins we have cauſe to be ſorowfull in the midſt of our joys; but by reaſon of Gods mercy we have cauſe to rejoyce in the midſt of our ſorrows.

How frail a thing is man!
One Sunny day the exhalation rear
Into a cloud: At night it falls in tears.

XXVI. He that is full of prayer before mercy is received, ſhould be full of praiſe when he hath received mercy.

Oh Saviour! ſet me free,
and I will ſpend thoſe days,
Which now I ſpend in begging,
in finging of thy praiſe.

XVII. Nothing ſtands in mens Light ſo much as their Light doth; nothing continues them more in folly than their wiſdom doth: nothing makes men more unrighteous than truſting and reſting in their own righteouſneſs.

For my too much of me,
me very much annoys,
My too much ſelf conceit.
Ev'n my poor ſelf deſtroys.

XXVIII. When a gracious heart is ſenſible of the love of Chriſt, and by an eye of faith hath a ſight of him, it doth more raviſh and overcome

his ſoul than all the reports that can be made of him. The tongue of men and Angels cannot ſet him forth ſo lively and ſo lovely as the poor ſoul finds him. Who can believe honey to be ſo ſweet as he that hath taſted it knows it to be? When poor Creatures come to know Jeſus as he makes himſelf known in his beauty, they then ſay as the Queen of *Sheba* ſaid of and to *Solomon*. Oh Lord (for indeed a greater than *Solomon* is here,) Since I ſaw thy wiſdom, and the Order of thy Houſe, Attendants and Miniſters, there is no more ſpirit in me to ſay the reſt. Ah! it was a true report I heard of thee when I was in my natural ſtate, but I believed not the words till I came; Oh! happy coming, and my bleſt Eyes had ſeen it. And behold the half was not told me; Thou exceedeſt abundanly the report which I had heard. Happy the Men, happy are thy Servants, which ſtand continually before thee, to hear thy wiſdom which is able to make wiſe unto Salvation. Bleſſed be the Lord thy God, which delighteth in thee, and in thee is well pleaſed, to ſet thee on the Throne of *Iſrael*, whom he loved forever. Oh Lord help me to give my heart unto thee, I deſire to beſtow it upon thee. Take it Lord, 'tis wholly thine; Oh that a vain thought might not lodge in it any more. Shall it be thus Lord? Then awake my Glory, and thou my Soul and all that is within me praiſe the Lord, and bleſs his holy Name. What ſhall I render to the Lord for all his benefits, and among all for that which is worth all, and more worth than all the reſt, even thy everlaſting Love.

——— I will do for that
Alas! my God, I know not what.
But tho' I cannot fully pay the ſhot,
Let me not love thee, if I love thee not.
Let all the glory of my glory be,

To

To give all glory, and my self to thee.
This is too little, more is due,
I can't requite it, Lord, 'tis true.

XXIX. Tho' a man should take more care not to be evil, than not to appear to be so; yet he should be very cautious to abstain from appearing, and from all appearance of evil.

For tho' thy thoughts, and heart,
Be just, upright, and good,
Yet neither thoughts nor heart,
But deeds are understood.
The one explains the other,
So then, exact to be,
Forbear to act what may
Seem only ill in thee.
Men judge the heart to be
Evil, or innocent,
By what they see thee do,
Not what by thee is meant.

XXX. Seeing God was so willing to put his Son to death for our Sakes, Oh how willing should we be to put our Sins to death for Gods Sake. Christ dyed that Sinners might live.

Oh groundless deeps! O love beyond degree
The offended dies to set the offender free.

XXXI. All the glory of the world hath a stain, and all the beauty thereof hath a spot. There is nothing altogether Lovely but Jesus Christ.

He is, but time denies to tell you what
Sum all perfection up, and he is that.

That man hath nothing which wants Christ, and that man who hath Christ wants nothing. The gracious Soul cryes,

In having all things, and not thee, what have I?
Let me enjoy but thee, what further crave I?

History Improved, or Christian Applications and Improvements of divers Remarkable Passages in History.

ONe of the Courtiers of K. *Cyrus*, and a great Favourite, having but little Estate, when he was to marry his Daughter, was askt, *Sir where will you have a portion for her?* He answered Cyrus *is my Friend:* Christians have much more reason to say so in the want of things below, I can lack nothing, for the Lord is my Friend.

II. It was a sad speech of a Dying Prince, *I must now dye before I begin to live.* It is the sad condition of many a dying man, that their work is to do when their hour is come, their time is spent, and nothing is laid up for Eternity: Let us therefore finish the work we have to do, that to dye may be the last work we have to finish.

III. King *Artaxerxes* being ready to perish for thirst, was constrained to drink puddle water, and protested, *That he never drank Wine with half that delight wherewith he now relisht this filthy Water.* To the hungry Soul every bitter thing is sweet. In a time of necessity a little seems much, and that which is bad appears very good.

IV. When *Cyrus* gave *Artabasus* one of his Courtiers a Cup of Gold, he gave his Favourite *Chrysantes* at that time nothing but a kiss, whereupon *Artabasus* said, *Sir, the Cup you gave me was not so good Gold as the kiss you gave* Chrysantes. God many times gives wicked men Gold, but without kisses, and godly Men kisses, but without Gold, yet may the righteous say, there's more Gold in their kisses and the Love God, than in others Gold.

V. When the Pilot of King *Antigonus*'s Galley came and told him that the enemy had a far greater number of Ships than he, said he, *For how many Ships dost thou reckon me?* How many so're, and how strong soe're our Enemies be, yet having God on our side there is more for us than against us, and we have no cause to fear or despair. VI.

VI. One attempting to kill *Prometheus* the *Theſſalian*, run his ſword ſo deep into an Impoſtume, that he let out the corruption, and ſaved the Life of his Enemy: So (ſaith *Plutarch*) a reproachful ſpeech delivered in anger, or out of ill will, is ſometimes the cauſe of healing ſome malady in the Soul, which before was hidden or neglected.

VII. *Cato* was ſo grave and good a Man, that none durſt commit any ſin in his preſence; from whence it grew to be a Proverbial Caveat among the *Romans* one to another, *Take heed what you do, Cato ſees you.* O how ſhould Chriſtians ſtand in awe of the All-ſeeing God, and ſay to their own hearts, and one to another; Take heed of your ways for the Lord looks upon you.

VIII. It was a ſad and lamentable expreſſion of King *Lyſimachus*, who was forced to part with his Kingdom for one draught of water, *O for what a ſmall pleaſure have I made my ſelf a Slave, who was juſt now a King!* Alas for what vain and ſhort enjoyments do men run the hazard of loſing the Kingdom of God, and their own Souls?

IX. A *Roman* Servant knowing that his Maſter was ſought for to be put to death, he cloathed himſelf in his Maſters Garments, that he might be taken for him, and ſo he was, and put to death in his ſtead; in memory whereof his Maſter cauſed his Statue of Braſs to be erected, as a Monument of his Kindneſs. O what Monuments ſhould Chriſtians erect for Jeſus Chriſt, who when we were to be put to death, dyed for us! For a good man ſome would even dare to dye, & greater love than this cannot be ſhewn, than that a man lay down his Life for a Friend, but behold herein God manifeſteth and commendeth his love to us, that while we were yet ſinners, yea, enemies, Chriſt dyed for us.

X. When News came to King *Anaxagoras* of the Death of his Son, at which it was thought he would

would have been much troubled, he only calmly replyed, *I know that I begat him mortal.* Should not Chriſtians much more quiet themſelves in the loſs of Children, which thorgh they are begot Mortal, yet not without hope of Immortality?

XI. *Antiſthenes* the Philoſopher being asked what he got by his Learning, anſwered, *That he could talk with himſelf, he could live alone, and needed not go abroad and be beholding to others for delight.* Much more may Chriſtians ſay thus, yea much more than this, who have learned to know Chriſt, and the truth as it is in Jeſus.

XII. When one perſwaded *Selimus*, Emperour of the *Turks* to beſtow the great Wealth he had taken from the *Perſian* Merchants, upon ſome Famous Hoſpital for relief of the poor, *Nay rather*, ſaid he, *let it be beſtowed on the right owners*, and ſo it was. Ill-gotten Goods given to the poor is no Charity; reſtitution is the beſt advantage that can be made of ſuch gains. It were well if here were more *Zacheus* like Chriſtians in the World; for though by reſtoring they might be poorer in goods, yet they would be richer in goodneſs. A little good Eſtate is better than a great bad one.

XIII. S. *Baſil* perſwaded himſelf, that if he were in the Wilderneſs, free from the company of Men, he ſhould be happy, and ſerve God more devoutly, but when he came there he ſaid, *I have forſaken all things, but yet I retain my old heart*: Lord I have often ſearched my heart, and ſtill my heart deceiveth me in the ſearch. O Jeſus! come and fit my heart for every Duty, that every Duty may be fit for thy ſelf.

XIV One rehearſing an elegant Oration to *Ariſtotle*, in praiſe of thoſe that were ſlain in the Wars by the *Lacedemonians*, received this anſwer from him, *If they were ſuch brave and valiant men who were killed, what doſt thou think that we* Greeks *are, who conquered and overcame them?* What tho' the Enemies

mies of a Christian be many and mighty, if God strengthen him, he hath enough to comfort him, for the greater his Adversary his, the more Glorious is his Victory, and the more Glorious his Victory, the more Triumphant his Glory.

XV. A *Persian* King had one about him whose place and office it was to say to him every morning as he entred into his Chamber, *Arise my Lord, and have regard to those Affairs for which the great God would have you to provide.* How ought we Christians to behink us every night what we have done, and every morning what we have to do for; and in obedience to the great God.

XVI. When King *Demetrius* had taken and destroyed the City of *Megara* to the very foundation, he demanded of *Stilpo* the Philosopher what losses he had sustain'd, *None at all* (said he) *for Wars nor Ruins can make no spoil of Vertue:* And it is said of *Bias* the Philopher, that his Motto was, *I carry all my Goods with me*, that is, his Wisdom and Goodness, How then should a Christian live above these things, and like the Prophet, rejoice in the Lord, and in the exercises of a gracious Spirit and a good Conscience, when he hath nothing but want and losses on every side.

XVII. When the report came to *Gallerus* the Emperour, that *Egypt* was lost. *What then*, said he, *cannot I live without the Flax of* Egypt? And when he had notice that a great part of his Dominions in *Asia* were wasted, *What then*, said he, *cannot I live without the delicacies of Asia?* It is an excellent thing for Christians to speak thus of their losses, from a principle of true resignation and dependance upon God, when they can truly say with *Habakkuk* ch. 3. Tho' the Fig-tree should not blossom, neither shall Fruit be in the Vines, the labour of the Olive shall fail, the Feilds shall yield no meat, the Flocks shall be cut off from the Fold,

and there shall be no Herd in the stalls, yet will I rejoyce in the Lord, *I* will joy in the God of my Salvation.

XX. It is said of the *Lacedomonians*, that they never ask'd how many their enemies were, but where they might meet them. So should Christians fall on and fight the good fight of Faith without considering the number that come against them.

XXI. It was accounted so great an Honor to be a Citizen of *Rome*, that whoever was free of it would not be made free of any other place. Should not Christians then think it honour enough to be free Denizens of the City of God? Of the Heavenly *Jerusalem* which is above?

XXII. One of the *French* Kings carried always a Crucifix in his Hat, and when he had done any ill thing, he would kiss that as a sufficient amends. Alas how many who call themselves Christians, when they have committed any grievous sin, confess it, with a *Lord forgive me*, as if confession were satisfaction, and Prayer a Pardon, and yet like the dog soon return to their vomit again.

XXIII. It was observed that the *Jews* never went out at the same Gate of the Temple they came in, of which some give this reason, *That they might never turn their backs upon the Mercy Seat.* How can they expect mercy who go from mercy? How can they think to meet with God, who go backward from his ways?

XXIV. *Waldus* a rich Merchant at *Lyons* in *France*, seeing one drop down dead in the streets, went home and repented, changed his Life and became a Preacher, and was the Founder of the Protestants called *Waldenses* or, *The poor men of* Lyons. It is good to take warning by others mens harms, and by the sight of their Death to look after our own Life.

XXV. It was proudly said of *Julius Cesar*, crossing

sing an unknown Sea in a little Boat, and a tempestuous, storm when they were ready to be swallowed up of the Waves, perceiving the courage of the Pilot to fail, *Fear not*, said he, *for thou carriest Cesar and his Fortune with thee.* How truly may a good Christian say in the midst of all his Afflictions, storms and tempests of this World Fear nothing, O my soul! for thou carriest thy dear Saviour Jesus Christ with thee, and art therefore most certain to be landed safely in a Blessed Eternity.

XXVI. The Heroick S. *Chysostom*, who was banished by *Eudoxia* the Empress for the profession of the true Christian Faith, may be an example of invincible constancy to all, to continue stedfast in the true Religion. *When I was driven from the City* (saith he) *none of these things troubled me, but I said within my self, if the Queen will let her banish me*; The Earth is the Lords, and the fulness thereof: *If she will, let her saw me asunder, Isaiah* suffered the same: *If she will, let her cast me into the Sea,* I *will remember* Jonah: *If she will, let her throw me into a burning fiery Furnace, or among wild beasts, the Three Children and* Daniel *were so dealt with: If she will let her stone me, or cut off my Head, I have then* S. Stephen *and the Baptist my blessed Companions: If she will, let her take away all my substance*: Naked came I out of my Mothers womb, and naked shall I return thither *The Apostle tells me*, if I would please men I should not be the servant of Christ; and *David* incourageth me saying, *I will speak of thy Testimonies also before Kings, and will not be ashamed*

XXVII. When *Alexander* the great came to *Diogenes* the *Cynick* a dogged fellow, he demanded whether he wanted any thing, or would have him to do any kindness for him: *Diogenes* who was sitting in a Tub in the open air replied, 'I request 'nothing of thee, but that thou wouldst stand out of 'the Sun. To a gracious soul there is nothing comparable to the shining of the Sun of Righteousness.

XXIX. When *Alexander* saw *Diogenes* so well content with a little, he said to those that scoft at his humor and condition, If I were not *Alexander*, I would wish to be *Diogenes*. Many could be almost Christians, were it not for this honour, these riches and pleasures I would be a Christian.

XXX. One asking *Alexander* how he could sleep so soundly and securely in the midst of danger? He replied, 'I sleep very well, since I know 'my true Friend *Parmenio* watches. O how securely may that soul sleep, over whom he watches that never slumbers nor sleeps. He may say with *David*, I will lay me down and sleep for thou Lord makest me to dwell in safety.

XXX. *Alexander* being asked where he would lay his Treasures, replied, 'Among my freinds; being confident that they would there be kept in safety, and returned with Interest. What needest thou inlarge thy Barns, O Christian? knowest thou not where to lay thy plenty? Make the friends of Christ thy Treasury. Let the hands of the widow and the bowels of the poor be thy storehouse. A Temporal Gift will be hereby turned into an eternal reward: There is no ground so fruitful as the bosom of the poor, for that will bring forth an hundred fold.

XXXII. *Alexander* on a time singing and playing curiously on an Harp at a Banquet, his father, *Philip* King of *Macedon* sayd to him, 'Art thou not 'ashamed to have skill in these Trifles? Ah! how many Christians born to better and more noble imployments than Dancing and playing, have alas! more skill in such things than in better. But are ye not ashamed, *&c.*

XXXIII. *Alexander* when he sate in Judgment, would stop one of his ears to hear the other party withall. One Tale is good till another is told. We should not condemn one plea, but hear both sides. He that condemns a man before he hears him,

him, doth unjuſtly, tho' there be juſt cauſe to condemn him.

XXXIV. When *Alexander* ſaw an apparent great danger near him, 'Now, ſays he, here's a danger or 'Tryal fit for the mind of *Alexander*. Chriſtians ſhould ſay of the greateſt troubles; Here's a Tryall for a Chriſtian. As it is ſayd of *Ignatius* that gallant Chriſtian Martyr, when he felt his fleſh and bones began to be ground betwen the teeth of wild Beaſts, 'Now, ſays he, I begin to be a Chriſtians. For as Queen *Elizabeth* ſayd in Priſon, in her ſiſter Queen *Marys* reign; 'The skill of a Pilot is beſt 'known in a tempeſt; the valour of a Captain in a battle, and the worth of a Chriſtian in a time of Tryal.

XXXV. When King *Philip* would have had *Alexander*, who was very ſwift of foot, to run in the *Olympick* Games. 'I would willingly do it, quoth 'he, provided there were Kings and *Princes* to run 'againſt me. Remember, ſayd *Antigonus* to his 'Heir, That thou art the Son of a King, and that 'will keep thee from baſe actions.

XXXVI. *Epheſtion* and *Craterus* two of *Alexanders* principal Commanders quarrelling, he reproved *Epheſtion* thus! *What power haſt thou of thy ſelf? What couldeſt thou do, and where wouldeſt thou be, if* Alexander *ſhould be taken from thee?* Some men look big and high, who if not upheld by the power and countenance of others, would ſoon fall as low as the earth they tread on.

XXXVII. *Alexander* being askt, why he did not gather mony, and lay it up in a Publick Treaſury, 'For fear, ſayd he, leaſt being keeper thereof, I '*ſhould be infected and Corrupted thereby*. A good Caution for them that love to bear the Bag.

XXXVIII. *Alexander* ſayd of two of his Courtiers *that the one loved the King, but the other loved* Alexander. May not our Saviour ſay of Profeſſors, that ſome love Jeſus, but few love Chriſt. It was S*t Auſtin*

Austins saying, *that Jesus is scarce loved for his own sake.*

XXXIX. *Alexander* commanded his Treasurer to give *Anaxarchus* the Philopher whatsoever he demanded, and his Treasurer telling him that he required an excessive sum, an hundred Talents. The 'Man, sayd *Alexander*, does well, knowing as he 'doth, that he hath such a freind of me, as both 'can and will bestow so much upon him. We may ask great things of the great God, being assured that he both can and will make good his promises. He will give like a God.

XL. When word was brought to *Alexander*, that at a feast, a person did miscall, revile, and abuse him, *It is*, sayd he, *a Royall and Kingly Act to suffer blame for well-doing*: when ye do well, and suffer for it, and take it patiently, this is acceptable unto God. 1 *Pet.* 2. 20.

XLI. A young Nobleman waiting on *Alexander* as he was sacrificing while he held the Censer of Incense there fell a Coal upon his flesh, and burnt it so that the smell offended all about him; and yet because he would not disturb *Alexander* in his service, he did not stir to throw off the fire from his hand, but still held the Censer unmoved. What care ought Christians to take that they may attend upon the true and living God without disturbance?

XLII. *Alexander*, distributing large Gifts to his friends, was demanded what he would keep for himself, he readily answered, *Hope*. The Apostle saith, *By hope are we saved*. He hath a great deal who hath not so much hope of good, as a good hope.

XLIII. *Alexanders* body was of such an exact and excellent constitution, that it was sayd to give a sweet scent like to a perfume; so should a Christians conversation be a sweet smelling savour to God and man.

XLIV. *Phocion* a renowned *Athenian* General, having one day made an Oration to a numerous Assembly

Assembly, and hearing that with one voice they all highly approved his speech, He was much surprized, and turning towards his freinds, sayd, *Surely I have uttered some words which are not very good, that this People speak so well of me.* A good man may in some cases be jealous of himself, When bad men approve of him. *Wo unto you, when all men speak well of you.*

XLV. *Phocion* sayd to one that requested an unlawfull thing of him, *Thou canst not have me for a friend and for a flatterer too.* He is the truest friend that will do nothing but what consists with the truest freindship, and a good conscience.

XLVI. *Phocion* after he had done many notable services for the *Athenians* was put to death by them; but a little before his death he charged his Son never to wish ill to the *Athenians* for what they had done to him. We ought to wish them well that wish us ill; to love and be a friend to our Enemies; to pray for, and not to curse them that despitefully use us.

XLVII. *Phocions* wife going to visit a Lady, she shewed her all her Jewels, But she pointing to her husband sayd, *Madam all my Jewels are there.* And *Cornelius Gracchus* coming with his Sons into a Ladys chamber full of Jewels, sayd, *My children are my only Jewels and Ornaments.* Much more may a Christian say so of his Redeemer, that Christ to him is All in All.

XLVIII. *Phocion* observing one *Cenippus* condemned to the same death with him, to discover much fear; *What*, says he, *is it not sufficient comfort to thee that thou art to dye with Phocion.* Should it not much more comfort Christians in their sufferings, that they dye with or for Christ Jesus.

XLIX. *Socrates*, (whom the Oracle pronounced to be the wisest Man in *Greece*) sayd, *God will be worshipped with that kind of worship only which himself hath commanded.* And he will not be worship-

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worshiped, Saith *Cicero*, with superstition, but with piety. Oh that Christians would hear and learn!

L. When *Socrates* saw one drunk, discomposed, or out of order, he use to say, *Am not I such a one?* By the sight of other mens sins, men may learn to bewail their own sinfulness, and natural depravedness. As Holy *Bradford* the Martyr when he saw any drunk or heard any swear would complain, Lord I have *a drunken, head! Lord I have a swearing heart.* And the Disciples feared themselves, each man rather than another, and therefore sayd, *Lord is it I*; But Judas he alters the word, being the bag bearer and a meer Hireling, and he says, *Master is it* I.

LI. After *Dionisius* the tyrant of *Syracuse* in *Sicily*, was deposed from his Royall dignity and banished, One asked him what good *Plato* and all his Philosophy had done him; *This benefit I have thereby*, sayd he, *that I have learnt to bear with patience this sudden change and alteration of my fortune.* And when one Judged *Socrates* by his Physiognomy and countenance to be of a churlish, sullen, froward nature, and dogged disposition; the people knowing the contrary to be true, and that he was the meekest, and most serene spirited man upon earth, were ready to beat him, *forbear*, sayd *Socrates*, *for truly my temper is, as he hath sayd, but Philosophy* (or wisdom) *hath reformed me*, and made the *alteration.* Ah! shall heathens speak more of the efficacy of Philosophy than Christians of Christianity; God forbid. O that Christians would make it appear, that they have learned the truth as it is in Jesus; and that the grace of God hath appeared, and by holding forth the word of Life hath shewed them the Virtues of the Lord Jesus Christ, who excels all that have done vertuously.

LII. *Socrates* wittily rebuked the pride of *Alcibiad*, who vainly boasting how much Land he had that lay together. He brought him a Map of the

the whole world saying, 'Pray shew me here where-about your Land lyes. One prick of a pin would have described it all. Alas! why do we boast; the whole world is nothing to heaven, and that which the greatest man possesseth is nothing to the whole, why should we then be proud only of dust, yea of Atoms?

LIII. *Since God*, sayd Socrates, *is so careful of mankind, what need they be so disquietingly carefull of themselves.* How like is this to that of Christ, *Take no thought for what you shall eat or drink &c. for your heavenly father knows that ye have need of these things. Let your conversation be without care, for God careth for you.*

LIV. When *Socrates* in disputation fell severely upon one of his familiar acquaintance, *Plato* told him, It had been better to have spoken of these things in private: *Socrates* replyed, *shouldest thou not also have told me so in private.* Reproofs are like to do little good, when in reproving we commit the same evil which we condemn.

LV. *Æschines* a poor Scholar, having nothing to give his Tutor *Socrates* for the pains he had taken with him; when others presented Gifts, 'Sir, sayd 'he, I have nothing to give you, but if you will 'take me, I will bestow my self upon you. Wilt 'thou so sayd *Socrates*, Nay then I will give thee thy 'self better. And so instructed him in Philosophy. Jesus Christ hath taken more pains for and about us, and shall we not give our selves to him who will give us our selves better again, and instruct us in Divinity to the saving of our Souls.

LVI. *Antisthenes* desired nothing in this world to make his life happy but the spirit of *Socrates*, who was able to bear any wrong or injury with contentment; and to continue in a quiet temper of spirit whatever befel him. Oh if Christians had the spirit (I will not say of *Socrates*, but) of Christ Jesus, how happy might they be in all conditions.

LVII.

LVII. when the Tyrant theatned *Socrates* with death, he replyed, he was willing to dye; *Nay then* ſayd the Tyrant, *you ſhall live againſt your will. Nay* but ſayd Socrates *whatſoever you do with me it ſhall be my will.* And a certain *Stoick* ſpeaking of God ſays, *what God will, that I will, what God denies, I will not; If he will that I live, I will live, If it be his pleaſure I ſhall dye, I will dye.* Ah! how ſhould the will of Chriſtians ſtoop, and lye down at the feet of Gods will and ſay, not my will but thy will be done.

LVIII. *Socrates* had ſuch a vile eſteem of ſin, that he thought it one of the greateſt torments of men in another life, to be bound to commit thoſe ſins wherin they moſt delighted in this life. *Seneca* ſayd of himſelf, 'I am too great, and born to greater *things than* 'that *I ſhould be a Slave to my body.* And *Tully* thought him not worthy the name of a man that could ſpend a whole day in carnal pleaſures. Oh Chriſtians what do you do more then others? will not you live above the fleſh, and the deeds thereof?

LIX. After *Socrates* was put to death at *Athens*, *Ariſtophanes* rehearſed a Tragedy of his concerning *Palamedes*; who had been executed by the *Grecians* long before at the Siege of *Troy*, in which were theſe Verſes.

Ye have ſlain, ye have ſlain of Greeks the very beſt
Who never any of you did infeſt.

At the hearing whereof the people were ſo moved, that they preſently fell upon all concerned in the death of *Socrates*, and brought them forth to puniſhment. Oh that we could be as nimble to apprehend and to be avenged of our ſins, which put Chriſt to death who was without ſin; who never did us any hurt but good all his days.

LXI. *Julius Ceſar* the *Roman* Emperor, would never fore-acquaint his ſouldiers of any ſet time for removal or battle, that ſo they might be always in readineſs. What ſaith our Saviour to us Chriſtians, Be ye alſo ready, for ye know not the time when the

the Son of man will come. LXII. It is recorded of *Julius Cesar* that he never sayd to his souldiers, *Go on*, but *Come on, and follow* me. Jesus Christ gives his people no command to obey, but that he likewise shews them the way. *Follow me*, is our blessed Lords word of Command.

LXIII. When *Cesar* was about 25 years old, he wept that he had lived so long, and yet had performed no worthy exploits, whereas *Alexander* the Great at that Age, had conquered almost all the world. Alas! how many have lived to 25, yea to 35, it may be 40 and more years, and have not yet done any thing toward the conquering of the world, the subduing of sin, or the working out the Salvation of their precious, and immortal Souls.

LXV. When the *Roman* Senators had wounded *Julius Cesar* to death with 45 wounds, *Brutus* whom he had a kindness for, gave him also a stab with his Dagger, at which *Cesar* looking earnestly upon him cryed out, *Et tu Brute*, what and thou my Son Brutus too: All the wounds that Christ receives in his honour from the wicked and profane world, goe not so much to his heart as when those that pretend to be his Children, and to profes his name more strictly, wound him by their iniquities, to whom he may say, What, and you my Sons and Daughters too.

LXVI. *Brutus* a while before going to visit another noble *Roman* named *Ligarius*, and asking him, *what sick* Ligarius? 'No; Brutus, ayd he, if thou 'hast any noble enterprize in hand I am well; so 'should a Soul say for Jesus Christ.

LXVII. Two persons courting the daughter of *Themistocles* General of *Athens*, one was rich and a fool, and the other was wise and not rich; ——— He being asked, Which of them he would chuse for his Son in Law, answered, *I had rather she should have a man without money, then money without a man.* The best part of martiage is in the man or the woman, not in the means, or the money.

LXVIII.

LXVIII. *Themistocles* having obtained a Victory accounted it below his dignity to stoop to take up the spoils, tho' chains of gold, which the enemy had scattered in their flight; but sayd to one of his souldiers, 'Thou mayest take them up for thou art not *Themistocles*. Tis only for worldly spirits, and is below this state of heaven-born souls to stoop to earthly things. Worldlings may, they are no *Themistocles*, they are not real Christians.

LXIX. *Cleopatra* Queen of *Egypt* told mark *Anthony* the Roman, when he was angling, that it was not for him to fish for Gudgeons, but for Citys, Towns, Forts and Castles. Tis below Christians to look after low and little things, they are born, that is new-born, to look after the Kingdom of Heaven.

LXX. *Simonides* the Poet making an unreasonable requeſt to *Themistocles*, he replyed, *Thou canst not be a good Poet, if thou sing contrary to the rule of Musick, neither can I be a good Governor if I act any thing contrary to the Law.* Justice must be prefer'd before friendship, or courtesie.

LXXI. There having been a long feud and difference betwen *Themistocles and Aristides*, who were both imploy'ed in the service of their Country; At length *Aristides* thus discourst *Themistocles*, *If we be wise, it is high time for us to leave off that vain spite and envy we have so long born to each other; and that we should enter into another kind of envy more honourable and profitable, I mean, which of us two shall use his best endeavour for the preservation of* Greece. To which *Themistocles* returned this answer, *I am sorry*, Aristides *that herein your wisdom and honesty hath appeared no greater than mine; but since you deserve the preheminence in proposing such a commendable strife between us, I will henceforth endeavour to exceed you in prosecuting the same.* Oh that Christians would learn from Heathens, to lay aside their particular differences and mind publick unity, peace, and advan-advantage. shall Heathens alas! be better at self-denial than the Followers of Jesus?

LXXII. *Aristides* was so famous for Justice, that he was called by the name of *Aristides the Just.* When two came before him, sayd he that accused the other, *This man did you such an injury at such a time. Aristides* briskly replyed, *Friend I do not sit here, to hear what he hath done against me, but what he hath done against thee.* And it was sayd, of *Fabricius* the *Roman* Judg that he was so just as you might sooner turn the Course of the Sun, than turn *Fabricius* from doing Justice. Oh that Christians were so famous for uprightness, and Justice, that it might be sayd; There is such an one *the Humble*; such a one the upright, such a one the just; such a one the Patient, It might have been sayd so of *Noah, Abraham, Moses* and *Jacob*, &c. and why not of us?

LXXIII. *Aristides* was observed to be never elated or proud of any honor, nor did he ever think himself disgraced by any fall or overthrow; Being always of this opinion, that it was the duty of an honest Citizen to be ever ready to offer his body and life to do his Country service, without respect to, or hope of reward, either of money, honour or glory. It is good for Christians to live both above incouragements and discouragements, and to mind nothing so much as their duty.

LXXIV. *Dyonysius* the Tyrant of *Sicily* demanding the daughter of *Aristides* in marriage, 'No, sayd he, I 'had rather see her burnt than to be *married to a Tyrant.* It is better for Christians not to marry at all, than not to marry in the Lord It is but poor honour to be married to a wicked *Man of honour.*

LXXV. *Scipio* the *Roman* General used to boast, that there was not one of his Soldiers but that would adventure their Lives for him; tho' it were to leap into the Sea, or to cast themselves down from an high Tower if he required it. How much more should Christians be at Christs command, and not love their Lives unto the Death, especially seeing his Commands are holy, just and good.

XVII.

LXVI. A Philoſopher walking abroad met a woman weeping & asking her the reaſon, *Alas*, ſayd ſhe, *I have broken my pitchier.* Walking out the next day, he met another woman lamenting, and demanding the cauſe, ſhe told him her Son was dead. He inſtantly cryes out, *What, did that Woman think that an Earthen Pitcher would not break; and did this woman imagine that a mortal creature would not dye.* Should we not expect that changables will change? That the faſhion of this world will paſs away. Therefore we ſhould ſo uſe earthly enjoyments as if we were always taking leave of them. Our moderation of Joy and ſorrow ſhould be known, becauſe the end of all things is at hand.

LXXVII. *Mark Anthony*, after *Julius Ceſar* was ſlain in the Senate-houſe, brought forth his Robe all bloudy and ſhewed it to the people, ſaying, *Lo this is the Emperours Coat.* Whereupon the people being inraged fell upon the murtherers and ſlew them. Should not Chriſtians much more do ſo, by ſin. which ſlew our bleſſed Lord and Saviour, and would have ſlain them alſo?

LXXVIII. A Great Man having injured a Philoſopher, ſent his ſervant to intreat and charge him that he ſhould not write againſt him. The Philoſopher returned anſwer, *That he was not at leiſure to think of his Maſter.*

LXXIX. When King *Pyrrhus* deſigned war againſt the *Romans*, one *Cineas* ſayd to him, If *we overcome the Romans, what benefit ſhall we have of the Victory; we ſhall then*, anſwered Pyrrhus, *overcome all the reſt of Italy with eaſe. But* ſayd Cineas, *when we have won* Italy what *ſhall we doe then? why, ſayd* Pyrrhus, *we will paſs into* Africa and *conquer* Carthage; *well ſayd* Cineas. but when we have got all into our hands, what ſhall we do then? *why then, ſayd* Pyrrhus *we will be quiet, and take our eaſe, and make merry; and why, ſayd* Cineas, *may we not do ſo now without any further travel, danger or trouble.* Many perſons deſign

design such, and such things and then resolve to give their souls a *Quietus est*, and a writ of ease But he that cannot be quiet in his present state, cannot promise himself quiet in a future sta e. We many times go from quiet for quiet, and from rest for rest, and lose what we have in hopes of more; why cannot we be quiet now?

LXXX. When the Tyrant commanded that *Anaxarchus* the Philosopher should be put into a mortar, and beaten to pieces with an Iron pestle, he cryes out to his Persecutors, *You do but beat the Shell, the Husk, the Vessell of* Anaxarchus, *you do not beat me.* Let Christians remember that men may kill the body but they can do no more.

LXXXI. *Agrippa* having suffered imprisonment for wishing *Caius* to be Emperor of *Rome*, was the first who was preferred by *Caius* when he came to the Throne, and had a chain of Gold given him as heavy as the chain of Iron that was put on him in prison *If we suffer for Christ, we shall reign with him; and if our afflictions abound, our consolations shall abound much more, for our light affliction which is but for a moment, worketh for us a far more exceeding, eternal weight of Glory.* Men may suffer for Christ, but they shall never lose by Christ.

LXXXII. One presenting *Antipater* King of *Macedon* with a book which treated of happiness, he refused it saying, *I am not at leisure.* How many are there that cannot find leisure to receive the Book, and word of happiness, presented by Christ to save their Souls?

LXXXIII. *Zenophanes*, when one *Læsus* called him Coward because he would not play at Dice with him, sayd, *I confess I am a very Coward in those things that are evill, for I dare do nothing at all with them.* It is better to be reproach'd for not doing evil, then to do evil to avoyd reproach.

LXXXIV. *Pericles* being requested by a friend to bear false witness on his behalf, and to bind it with

with an oath, told him, I *am your freind as far as the Altar*; as if he had sayd, saving my conscience and duty to heaven. When any would tempt us to sin, let us tell them, your friend or your Servant, *usque ad aras*, I will do any thing to please and oblige you, without displeasing God, and my own conscience.

LXXXV. when *Agesilaus* his own Father would have had him give sentence in a cause contrary to the Law; *Father*, quoth he, *you your self have taught me from my very childhood, to obey the Laws; I will therefore be obedient to your good precepts, and pass no judgment contrary thereunto.* In cases of Justice we should know no man after the flesh, but be as *Levi*. who knew not his own father.

LXXXVI. *Aristarchus* scoffing at the great number of Sophisters in his days sayd, *That in former Ages there could hardly be found seven wise men through out the world* but in *our days*, quoth he, *we have much ado to find so many fools:* It is a bad age when men are wise in their own eyes.

LXXXVII. News being brought to *Zeno* the Philosopher that his ship with all the goods and Merchandize were cast away and lost, 'Thou hast 'done well, O fortune, quoth he, to drive us to 'our studying Gown, and our Philosophers Life again. Christians should look upon their losses & Afflictions as designed by heaven to draw or drive them nearer unto God in piety and holiness of life.

LXXXVIII. After King *Antigonus* had been long sick of a lingring disease, and was recovered again, *well*, sayd he, *I* have got no harm by this sickness; *for this hath taught me not to be so proud, by putting me in mind that we are all but mortal!* What saith the Prophet, *It was good for me that I was afflicted.*

XC. *Eudamdas* seeing *Zenocrates* an old man studying Philosophy among young Scholars in an Academy, demanded of one what he was, and being told, He was one who sought after Virtue

why,

why, quoth he, *If he be ſtill ſtudying, and ſtill ſeeking after it, when will he have time to uſe and practice it.* Alas! how many are there, that are ever learning but never come to the knowledge of the Truth.

XCI. *Polemon* coming into the School of *Zeno*, with his drunken Company crowned with Garlands purpoſely to ridicule him and his Philoſophy, *Zeno* nevertheleſs went on with a Lecture of temperance preſſing it ſo far that it wrought much on *Polemon*, yea ſo much that he immediatly abandon'd his former courſes, and became his Diſciple, proving afterward the ſtricteſt of the whole Sect. How many have been caught at Sermons, and of Vile ſinners have become ſincere Converts.

XCII. *Timotheus* the *Athenian* General, giving an account to the Senate of his many Victorys and Exploits, he often intermixt this proud ſaying, *In this action fortune* (or Heaven) *had no hand.* After which it was obſerved that he never proſpered in any thing which he undertook. If we do not give glory to God he will take away our glory; when men diſown God, he diſowns them.

XCIII. *Flaminius* the *Roman* General having ſet the *Greeks* at liberty, they were ſo overwhelmed with joy, and cried out ſo loud and inceſſantly, Our Saviour! our Saviour! that it is writ, the very birds in the air being aſtoniſht at the noiſe fell down to the earth. O with what ſhoutings and exultations ſhould Chriſtians cry out much more of Jeſus Chriſt, *O our Saviour, our Saviour*, ſince he hath ſet them at liberty from Satan, ſin, and the wrath to come?

XCIV. *Grates* the Philoſopher threw his gold into the Sea ſaying, *I will deſtroy thee for fear thou deſtory me.* If men do not put the love of the world to death, the love of the world will bring eternal death upon them.

XCV. A ſtranger coming Ambaſſador to the Senate of *Rome*, and colouring his gray hairs and pale cheeks

cheeks of a fresh Vermilion hue; A Grave Senator espying the deceit, stood up and sayd, *what sincerity can we expect at this mans hands whose looks and looks and lips do all lye.* This is the true Picture of a false dissembling Hypocrite.

XCVII. When King *Philip* asked *Democritus* if he did not fear to lose his head; *No*, said he, *for if you take away this head, the Athenians will give me an immortal one for it.* That is, they would set him up a Statue in the Treasury to his eternal fame; should not Christians live above the fear of death, and say with the Apostle, *For which cause we faint not, but tho' our out ward man perish, yet the inward man is renewed day by day, for our light affliction, which is but for a moment, worketh out for us a far more exceeding, and eternal weight of Glory.*

XCVIII. *Epaminondas* & *K. Philip* of *Macedon* were both observed, after great and unexpected Victorys to be in outward appearance at least, very sad, rather mourners than Triumphers. For no other reason but for fear of some eminent mis-fortune or disaster, for they held it ominous among the Ancients to have long and high Prosperity. One of them had this good saying, tho' ill enough meat by him *God will not endure that any should think well of himself, but himself.* Tis much according to Scripture discovery; That when men glory in their pride, God will stain the pride of their glory.

Holy Breathings in several Divine Poems upon divers Subjects and Scriptures.

Divine Hymns on the Sacrament of the *Lords Supper.*

HYMN I.

1. OUr holy Mediator Christ,
In time appear'd in Flesh,
To Reconcile our Souls to God,
In Truth and Righteousness.

2. Our

2. Our Nature he upon him took,
On which grim Death did paſs,
And to appeaſe his Fathers Wrath
He crucified was.
3. This power he had to lay life down,
And take it up again,
The God-head in him did triumph,
Although his Fleſh had pain.
4. And Conquering he hath took place
At his Father's right hand,
The Cherubims of Glory all
About his Throne do ſtand.
5. His Spirit now hath Influence
Upon the hearts of thoſe,
(With full *Divine* Authority)
Whom he before had choſe.
6. To keep them ſafe they might not fall,
As they did once before,
Bnt in Communion live with him,
And ſerve him evermore.

HYMN II.

1. HEre is a Banquet thou haſt made,
a Table of fat things,
Repleniſhed it always is,
Food ſuitable for Kings.
2. The Fare is thine of thine own Coſt,
The Lamb is of thy fold.
It is the beſt in all the flock,
Better to us than gold.
3. No Spot in him was ever found,
No blemiſh but all pure,
Yet for us he had many a wound
Thy Wrath he did endure.
4. He drank a full draught of thy Cup,
That no Wrath might remain;
Thht we might drink in draughts of Love,
And live to thee again.
5. And ſpend our days upon the Earth,
In joy through thine own ſpirit,

Untill we come thy glory great,
In Heaven to inherit.

HYMN III.

1. HOsanna to King *David's* Son,
Hosanna to the Christ,
That in the Fathers name doth come,
Hosanna in the high'st
2. For thou wast slain, and art alive,
Redeeming us to God,
From every Nation, Kindred, Tongue,
By thy most precious blood.
3. Corruptive things, as silver is,
And gold redeem'd us not,
But Christ, our Saviour's precious blood,
A Lamb without a Spot.
4. To him that sits upon the Throne,
And Christ the Lamb therefore,
Be Glory, Blessing, Strength, Renown,
And honour evermore.

HYMN IV.

1. THe Glory of Salvation
will come and will not stay.
Our earnest sute is to the King,
Lord send thy Son away.
2. We are thy Bride, espous'd we are
Unto the Lord, the King,
The Marriage Supper draweth nigh,
And in our Ears doth ring.
3. The wedding and the crowning day,
Joyfull to us will be,
Enter we shall his Pallaces
Our Royall King to see.
4. No wrinkle then shall on our Cheeks,
No spot be on our face,
But comely all we shall appear,
In beautifying Grace.
5. Yea face to face we shall him see
With Glory and delight,

And

And in his preſence ever be,
Praiſing him day and night.

HYMN V.

1. LO Chriſt is ſacrific'd for us,
Our Paſſover from Heaven,
Now therefore let us keep the Feaſt,
Not with old lumps of leaven.
2. Who eat and drink unworthily,
Their own Salvation earn,
Becauſe they want a ſpiritual eye,
His Body to diſcern.
3. Our hearts with care examined
Let us be ſtirred up,
To eat of this Celeſtial Bread,
And drink this ſacred Cup
As often as we eat this bread,
And drink this ſacred Wine,
We ſhew our Saviour's Death until
He come the ſecond time.

HYMN VI.

1. THE Heavens now retain our Lord,
Untill he come again,
And for the ſafety of our ſouls,
He there doth ſtill remain.
3. A Prieſt he is to make our peace,
An Advocate to plead,
He's a Fore-runner to poſſeſs,
To Heaven he will us lead.
3. Our peace is made, our right is gain'd
A poſſeſſion we have,
Our evidence is firmly ſeal'd,
On this ſide of the grave.
4. And quickly ſhall our King appear,
And take us by the hand,
And lead us fully to enjoy
The promis'd holy land.
5. O let us live a holy life,
And to thee honour bring.
Let's follow Chriſt where'er he goes
And to his honour ſing.

Hea-

HYMN VII.

1. THy Acts, O Lord, thy noble Acts
In this feast do we see,
Though Rebels are in Bondage still
Thy Children they are free.
2. Free from their Sins, thy wrath and Hell;
By Christ our Advocate,
Who daily intercedes for us,
Before the Mercy seat.
3. That we now being brought to God,
who once were gone astray,
By Christ the Bishop of our Souls,
May sing his praise alway.
4. And whilst we live we are ingag'd,
And taught by Gospel light
To set our faith and hope on work,
we walk not yet by sight.
5. But heavenly glory will break forth
at last, and will not stay,
Angels and Saints at last will come,
and call us all away.

HYMN VIII.

1. THine eyes, O Lord are still on us
how e're the case doth stand,
A Table thou hast furnished,
made ready by thine hand.
2. Provisions of Heavens dre's,
Food of the best have we,
The fruits of his own Righteousness,
choice streams of purity.
3. Justification is our Wine,
Salvation is our Bread,
Eternal life is placed in
our King, our Crown, our Head.
4. No people now in all the world,
are better fed than we,
Our Manna's from the Royal Throne
by thy Divine Decree.
5. In trouble we are safely kept,

and

and guarded by his power,
In midſt of all our Enemies,
who ſoon would us devour.
6. In honour of his holy name,
rejoice with one accord,
And let the very hearts rejoice,
of them that fear the Lord.

A Soliloquy on the Lords Supper.

1 GIve me my Captive Soul, or take
my body alſo thither,
Another life like this will make
them both to be together.
2. Before that ſin turn'd fleſh to ſtone,
and all our lump to leaven,
A fervent ſigh might well have blown
our innocent earth to Heav'n.
3. For ſure when *Adam* did not know
to ſin, or ſin to ſmother,
He might to Heav'n from Paridiſe go,
as from one Room t' another.
4. Thou haſt reſtored us to this Grace
by this thy heavenly blood,
Which I can go to when I pleaſe,
and leave earth to their food.

Another on the ſame.

WElcome ſweet and ſacred cheer,
welcom dear,
With me in me, live and dwell,
For thy neatneſs paſſeth ſight,
thy delight
Paſſeth Tongue to taſt or tell.
2. O what ſweetneſs from the bowl
fills my Soul;
Such as is and makes Divine!
Is ſome ſtar (fled from the Sphere)
melted there
As Sugar melt in Wine.
3. Or hath ſweetneſs in the bread
made a head,
To ſubdue the ſmell of ſin;

Flowers and Gums, and Powders giving
all their living,
Left the Enemy ſhould win!
4. Doubtleſs neither Star nor Flower,
hath the power,
Such a ſweetneſs to impart,
Only God who gives perfumes,
fleſh aſſumes,
And with it perfumes my Heart.
5. But as Pomanders and ſweet wood,
ſtill are good,
Yet being bruis'd are better ſcented;
God to ſhew how far his love
could improve,
Here as broken is preſented.
6. Let the wonder of this pity
be my ditty,
And take up my lines and life,
Hearken under pain of Death,
hands and breath,
Strive in this, and love the ſtrife.

God and the Soul.

1. MY God is all things unto me,
All God is alſo mine,
I am O Lord wholly in thee;
and alſo wholly thine.
2. The powers of each created good,
in God are all contain'd.
In him my comforts all do bud,
flouriſh and are maintain'd,
3. He gave me all that he had made
all which did not ſuffice
My larger Soul; therefore I pray'd
he gave himſelf likewiſe.
4. I'th midſt of good I live and breath,
in him I'm only bright,
The rays with which I ſhine beneath,
are borrow'd from his light.
5. O Lord I am not all mine own,
nor for another free,

Let

Let life be a reflection
of Beams receiv'd from thee.
6. All things below thee (Lord) I judge
to be below my Soul;
O let my nobler Mind even grudge
it self in duſt to roul!
7. Be more my ſelf, O Lord to me
than I my ſelf have been,
Make me, O God, more one with thee,
than with my ſelf! *Amen.*

Becauſe thy loving Kindneſs is better than Life, my Lips ſhall praiſe thee, Pſal. 63. 3.

1. THy love is beſt, and they are bleſt
that do the ſame enjoy;
They need not fear, but caſt off care,
nothing can them annoy.
2. Thy kindneſs eke, O who can ſpeak
of it, as it is due!
Thy faithfulneſs is nothing leſs,
for thou art ever true.
3. Better is love that's from above,
than all things that are here:
'Tis better far than all we are,
Our Lives are not ſo dear.
4. The love of Man, get it who can,
doth always ebb and flow,
But thine doth laſt, and doth not waſt,
as thy dear Children know.
5. O grant me ſtill, that all thy will,
I may obſerve for ever,
That I may not make Earth my lot,
let me forſake thee never.
6. Thy love, Lord, let on me be ſet,
thy kindneſs is the thing
That I deſire, and ſtill admire;
thou art my God and King.
7. Thy love is free, Lord give it me,
thy favour to me ſhow,

That even I continually,
thy faithfulneſs may know.

A Divine Dialouge between *Jeſus* and the *Soul.*

Matt. 11. 28. *Come unto me all ye that labour and are heavy laden, and I will give you reſt.*

Soul, COme unto me; what voice is this I hear?
Jeſus, *It is the ſweet voice of my Saviour dear*
He calleth labouring ſinners, to him flee,
He calleth laden ſinners, ſuch as thee.
He calleth ſinners, bids them come away.
He calleth all, O why then ſhouldſt thou ſtay?
He calleth ſuch as by ſin are undone,
He calleth thee, therefore unto him run.
Soul, But how ſhould I come to thee *Bleſſed Lord,*
Sin is the only thing by thee abhor'd.
And I am nothing elſe but *ſin,* and thou,
Wilt not of *ſin,* of the leaſt *ſin* allow;
Beſides thou art in heaven, and how ſhall I,
Reach unto thee, thou art above the ſky?
And I poor Creature, grov'ling on the earth,
The Mold from which at firſt I came by birth.
Jeſus. *Remember ſoul my bleſſed word that ſaith,*
That coming to me is alone by Faith.
Soul. Thou Lord that putteſt faith into mans heart,
Beſtow on me that gift; to me impart
Such other graces as may let me ſee
My want of Chriſt, that I may come to thee.
My ſins thou know'ſt a heavy burden are,
A load that is too big for me to bear.
No Slave that's under *Turkiſh* Tyranny,
Is under ſuch ſad Bondage as am I.
But it is unto thee, O Chriſt I come,
Believing in thee; O make me a Room
Within thy arms, take me into thy heart,
And ſince my *Faith* is *weak ſtrong Faith* impart.
Jeſus. *Poor Soul! take comfort tho' thy Faith be ſmall.*
A grain of Muſtard ſeed's ſmalleſt of all.
Yet I of Muſtard ſeeds of Faith allow,
So that thy Soul unto my Scepter bow.

Nay

Nay of one grain; a wonder let it be,
To thy poor Soul that ſuch love is in me:
That I accept of Faith, even of the leaſt,
That I receive ſo poor, ſo vile a gueſt
As wretched man, who nothing hath to bring
To make him acceptable but his Sin.

Soul, O bleſſed Jeſus! mount me on the wing
Of holy Faith; let me not feel the ſting
Of Conſcience; but let me anſwer all
That I believ'd, and went at Jeſus call.
My Saviour call'd, and I unto him went,
He gave me Faith, and helpt me to repent.
I come with ſorrow that I ſinned have,
I come with Faith, that thou my Soul wilt ſave.
It is but weak, O Lord, I muſt confeſs,
It is a feeble hand, yet ne're the leſs,
It is the hand of Faith, and it is true,
It lays hold on *thee*, claiming but its due,
That is *Reſt* which thou haſt promiſed me,
And my poor ſoul is *reſtleſs*, till with thee.
Reſt is that good all Creatures do deſire;
Reſt is that good, to which all Saints aſpire,
If th' Bodies *reſting* after labour be,
So ſweet, ſo pleaſant, as we know, and ſee,
Then what is it to have the Soul to *reſt*
In the enjoyment of a God ſtill bleſt!
From thee is all the *reſt* for which I look,
For it is written in thy ſacred book,
That thoſe that caſt, and roul themſelves on thee,
Thou wilt receive; O Lord receive thou mee.
For ſtill this Prayer, I will pray (though brief)
Lord I belive, Lord help my unbelief.
Thou art now mine by faith, I thine by love,
From this perſwaſion let me never move.

O that my ways were directed to keep thy Statutes,
Pſalm 119. 5.

O That I could *ſtand firm* at laſt,
and not be *reeling* to and fro!
O that I could *my God hold faſt*,
and never, never, let him go!

2. How often do I go aſtray,
and leave my reſt, my wonted bliſs?
Like a loſt ſheep in the high way,
which dangerous and barren is.
3. I have no pleaſure in my ſin,
and yet I act it o're and o're!
I'm ſtill the ſame that I have been,
though fain I would be ſo no more.
4. I long to keep the *Law* of God,
but ſtill I break it, to my pain,
My ſtomach ſerves to take that food,
but ſtraight I caſt it up again.
5. My God! O take me unto thee,
& with fire-hot zeal melt thou my Heart,
That now I may new moulded be,
and made ſound in my better part.
6. Lord lead me by thy grace, that I
may never wander from thee more,
Thou art my Life, I cannot die,
thou art my all, I can't be por.

I ſee another Law in my members, warring againſt the Law of my Mind, &c. Rom. 7. 23.

WRetch that I am! my wiſhes are my pain,
Two Laws ſo different, rend my heart in twain.
My heart divided, bleeds in either part!
Offending either Law, I'm ſure to ſmart!
Inſlav'd to ſin, I'm forc'd to bear this yoke,
I kiſs the rod, ev'n whilſt I feel the ſtroke.
Th' ingrateful *ſerpent* in my breſt I warm!
I drink down poiſon, and imbrace my harm.
My pleaſure is my trouble, and the heat
Of fond deſire, what is't but a cold ſweat?
Alas; I'm taken with the baits of Sin!
Thoſe corrupt joys but feed the worm within;
I triumph when my heart me priſ'ner takes,
My mind is griev'd thus at the ſpoil it makes.
O Jeſus for me wounded! ſee my wound!
Give me thy Bruiſes, that I may be ſound!

With

With thy blood wash my heart, in blood imbru'd
Give me that peace, which may this war conclude.

Help thou my unbelif, Mark 9. 24.

HElp Master of my Faith! I'm forc'd to wink
At this bright truth! in these great depths I sink!
O 'tis beyond my reach, I cannot tread
Nor can I swim unless thou hold my head!
My reason's at a stand, thus are thy ways
Past finding out! How dazling are thy rays
O Son of righteousness, to human sight,
Thou art so glorious, I can't see for light.
My joys are *chang'd* to *doubts* and *fears*, which roul
Like stormy billows in my wavering Soul!
Shine forth my Sun, amidst these showers of tears,
Let thy clear beams pierce *thro' these clouds* of *fears*
Shew me thy hidden *Manna*, Angels food.
I long to taste, and see that thou art good.
I'm come to see the Lord, though vile and poor,
O let me in; I'le die else at thy door.
O Lord restore me to thy Grace,
I hope thou dost but hide thy face.
O Jesus do but look on me,
Like *Peter* I'le weep bitterly.
By thy bright face shew me my stain,
I'le pour forth tears to wash it clean.
I hope the day will come again anon,
The Sun of Righteousness is set, not gone,
Having the Loyns of your mind girded.
THere is a God! my soul how durst thou stray?
Thou'lt meet his vengance if thou go this way;
Return, return, lo this path seems too broad,
Here many go, the way to heaven's no road.
My soul put on thy Garments, gird them fast,
'Twill make thee co nely thus to go straight lac't.
And now I am resolv'd in spite of Hell,
And my false Heart; I'le still strive to do well.
In all my warfare, I'le hold fast my sheild,
Then Satan do thy worst, I'le win the field.

A Farewell to the World.

1. FAlse-hearted world, farewel, farewel, I find
thee too unkind.
I took thee for a Friend, did love to play
with thee all day.
But thou didst cheat me still, I to my shame
Lost every game.
Thy stakes were pleasures and deceitful toies.
Mine were true coyn, full weight, large solid joys.
2. Now thou hast got all that I had; I see
thou slightest me.
Thou usedst to imbrace me kindly, and
give me thy hand.
With many promises of love, but lo,
thou art my Foe.
Though all my serious thoughts and company,
(Fool that I was) I left to follow thee.
3. But I'le return to them again; I'le rome
no more from home.
The mind that stays within shall ne're complain,
of Wind or Rain
Of care or grief, for storms shake only breasts
that seek their rests.
Without doors; where is nought but toil, as tho'
To be kept warm, they'd lie in beds of snow.
4. Great God, I leave the world and come to thee, open to me,
I call; O let me find thy Throne of Grace, I seek thy face,
Ile dye to sin, put off my self and then, be born again.
Christs blood shall be my life; the word (that can'
Call up the dead) is breath to the new Man.

The Navy Royal.

1. A Fleet a Fleet I do descry,
The best that ever mortal Eye
did yet behold.
2. Of Ships and Gallies it consist,
Which never yet did any List,
more worthy hold.
3 She that the Flag in top doth wear,
As most deserving it to bear,

In

is called *Love*.
In which, as Admiral of the Fleet,
The Kings own Son did ſail as meet
he from above.
3. From *Mercies* vaſteſt Ocean brought
This Ship, in which he ſal'd unfought
to do us good.
He is our *Pilot* us to guide
Unto the place where joys abide,
won by his Blood.
4. This veſſel many conflicts had,
In which none Conquer'd were, but g'lad
ſo to remain.
She uſeth *Fire* moſt, to *burn*
The *hearts* of thoſe which to her *turn*;
yet without *pain*.
5. Her *Captives* all remain as *free*;
Subjection is their *Liberty*,
In which they live.
Free from what ever might annoy;
In Peace, in Comfort, Bliſs and Joy,
which he doth give.
6. Vice-Admiral of the Fleet I ſpy.
Faith; which far off can things deſcry,
them having made.
Though at a diſtance great they be,
Will quickly fetch them up, and ſee
whither they trade.
7. There nothing is, but ſhe will make,
By her perſpective, and can take
a view of him:
To Mortal Eyes, who is unſeen,
Weak Mortal Eyes have ever been
for this too dim.
8. Well-fitted is ſhe for a fight;
She never yet was put to flight
by any Foe.
Her Admiral ſhe hath ſtill at hand,
Who doth enable her to ſtand,
where ſhe muſt go.
9. To *Hope* as due belongs the Rear,

In which she doth her self so bear,
that none can say,
But she this place deserves by right,
In this brave Fleet, when they do fight,
to win the day.

10. Yet who observes the combate well,
A difference may easily tell
from all the rest.
Before the wind their fight is found,
Hope lets her *Anchor* fall to ground;
she finds it best.

11. When storms have other Vessels toss't,
Which have the troubled Ocean cross't;
she doth abide
Full safe, on watry Mountains high,
Whose top does seem to touch the Sky,
at Anchor ride.

12. To each a Squadron do belong,
By which the Armado is most strong;
as will appear
From Stern to Stern if that you well
Each Vessel do but mark, and tell
from Van to Rear.

13. But from the Ships the Gallies take
Mine Eyes away, and me do make
them to survey:
While they on gentle waters ride
Their Streamers, Banners, all their pride,
they do display.

14. Repentance is the first in place,
Among the Gallies, which do grace
this Royal Fleet.
Her colour is as black as night,
Which terrifies her Foes in fight,
when they do meet.

15. If any shot do pierce her side,
She still in combate will abide,
and will renew
Her self, her strength, still will she try

To whom the day and Victory
belong as due.
16. Her Leaks she careful is to mend;
The water forth her Pump doth send:
if any fall
By board, she will a plank or raft
Out cast, them to the shoar to waft,
and save them all.
17. Next unto her doth *Patience* row,
As if at Stern she had a tow,
which she with cheer
Doth not regard, but brings along,
Her Oars she nimbly plyes, and strong
up for to bear
18. There is no Vessel can endure
A Fight more hot than this, I'm sure:
if that you view
Her bulk, her men, here is no slave,
That murmur, mutiny will, or rave;
they all be true
19. To their Commander, what he still
Directs, their Law they make his will,
which they obey:
Not asking why? wherefore? or when
This be impo'ed, hath his men,
they never stay.
20. She that the Rear, far off I see
Doth bring; is call'd *Humility*.
she is not gilt,
Not carv'd, or painted as the rest;
In these she thinks her self not blest:
low she is built.
21. Good Service often she hath done,
In her did sail the Kings own Son,
when he did fight
With *Lucifer* that cursed King,
Who did us unto ruine bring
by cunning sleight.
22. Two *Brigantines* there are at hand,

To ſerve the Admirals command,
when as he will
On ſpeedy buſineſs ſend them out,
Or elſe before the Fleet to ſcout,
attend him ſtill.
23. *Obedience* is the firſt, which went
Whitherſoever ſhe was ſent;
poſting with ſpeed,
Till ſhe her orders do effect.
No time at all ſhe will neglect;
His Word her Deed.
24. The ſecond called is *Content*,
No force againſt her yet was bent,
But ſhe could bear
Herſelf, in ſpight of all her Foes,
That they her never did incloſe
to take or tear.
25. From whence your Fleet? Tell me I pray;
Will you a brittle Bark convey
unto her Port?
If you this favour me deny,
Unto my foes become ſhall I
a prey and ſport.
26. With many Pyrates I ſhall meet.
That ſail together in a Fleet;
I cannot fight.
My little Veſſel is not mann'd
By force I cannot them withſtand;
nor yet by flight.
27. In former conflicts they did fire,
Me to deſtroy was their deſire.
My ſides are torn,
My veſſels leak, my Sails are rent,
Proviſions fail, my ſtore is ſpent,
I am forlorn.
38 If you forſake, and no aid give,
There is no hope that I can live.
do not deny
Him to aſſiſt who ſtill doth crave

Some aid, ſome help from you to have,
or elſe muſt dye.
29. Your Admiral I muſt now intreat,
His wonted Mercies, which are great,
on me to ſhow:
There is no other in diſtreſs,
To whom I can my ſelf addreſs,
that I do know.
30. My Sails are gone, whom ſhall I find,
If Love proves not to me ſo kind,
in need to lend
Supplies; my Port that I may make,
(Before my Foes, or Storm me take)
to which I tend.
31. Hope muſt an Anchor give to ride
My Veſſel, that ſhe may abide
in time of ſtreſs.
Though Seas be grown, the ground is good,
The Anchor ſure againſt the Flood;
the danger leſs.
32. And help to ſail, Faith lend me muſt,
To my own ſtrength I dare not truſt;
it is too ſmall:
Yet if from Faith I have ſome ſtrength,
My Harbour I ſhall fetch at length
in ſpight of all.
33. My leaks are many, pump is bad,
Which damps my mirth, and makes me ſad;
ſometime I ſwoon,
And dye I ſhould, but that I know,
Repentance aid to me will ſhow
before I drown.
34. That all my Trouble I may bear;
Patience come in, do thou me chear
amidſt my grief;
Give me ſome Plank to ſtop my Leak,
And ſtrengthen me I may not break
by thy relief,
35. Humility do thou come in,

Caſt

Caſt out my pride and curſed ſin,
it doth annoy;
My Ship and me, it would betray
Unto my Foes, without delay
me to deſtroy.
36. Give me Obedience with Content,
That whatſoever ſhall be lent,
knowledge I may;
To be from Heaven, and from God,
Whoſe Word, whoſe Will, command and Rod,
I muſt obey.
37. Thus by your help I know at laſt,
When Clouds and Storms are overpaſt,
that I ſhall reſt;
Where Comfort, Peace and Joy are found,
True Comfort, Peace and Joy abound,
among the bleſt.

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